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For the Christian Spectator.

*Sketches of the Character of Miss
Julia A. Strong.*

JULIA A. STRONG, youngest daughter of the Hon. Caleb Strong, late Governor of the Commonwealth of Massachusetts, was born at Northampton on the first day of April, one thousand seven hundred and ninety three. In her early years she was distinguished from her young companions, by no other peculiarities, than those which mark the expansion of a decisive and vigorous mind. She was naturally cheerful, and inclined to active sports and employments; qualities which were happily tempered by modesty, sedateness, and a delicate sense of propriety. Having been early dedicated to God in baptism, she was trained up from infancy to fear Him, and was steadily directed to His service, as the source of all real good. By the united influence of parental example and instruction, she was early taught to cultivate the solid and valuable, rather than the attractive and imposing accomplishments of the intellect and taste. To the formation of a tender and enlightened conscience, was added, in her education, a successful culture of the natural affections and sympathies; which, destitute as they are of any claim to the character of virtue, should still be cherished by every parent with watchful solicitude, for their influence in softening the heart, and restraining the depravity of our nature.

There are, perhaps, in the circle of Miss Strong's acquaintance, those

who imagine, that a character thus unfolding for usefulness in the present life, could need only a more perfect developement of its amiable qualities, to secure the favor of God, and the felicity of heaven: that like the marble from the quarry, nothing but the hand of art was requisite, to draw forth its latent beauties, in their fairest forms, and loveliest tints. To such persons it may be interesting to learn, that Miss Strong judged very differently of herself. At the age of sixteen, while residing at New-Haven, and under the ministry of the late lamented President Dwight, she became deeply concerned respecting her character, and her prospects for eternity. As she searched into the recesses of her heart, under the eye of her Judge, she became daily more convinced, that she was by nature, "an enemy of God and a child of wrath, even as others." The amiable qualities, and external morality, on which, perhaps, she had unconsciously relied, were now exposed in their utter insufficiency. *Her own feelings* taught her, that an entire renovation of soul—the commencement of a new spiritual existence was necessary to the performance of a single action, acceptable to God. Under these alarming apprehensions of her condition, she was left to struggle for a considerable time, in her own strength, and was thus daily taught more of her impotence and guilt; till by the subduing influence of the Holy Spirit, she was brought to cast herself unconditionally, on the mercy of God. To the period of serenity and hope, which followed this surrendry of her-

self, she looked back throughout life, as the commencement of her spiritual existence. On the day when she became seventeen years of age, she publicly dedicated herself to God, and was united to the Church in Northampton. Though her mind was afterwards, at times, clouded with doubts, and her spirits weighed down by the burden of remaining corruption, she had generally "the testimony of a "good conscience, that in simplicity "and godly sincerity, not with flesh- "ly wisdom, but by the grace of God, "she had her conversation in the "world."

The enemies of vital religion frequently represent a change of character like the one here described, as having a tendency to repress a cheerful flow of feeling, and to blunt the finer sensibilities of the heart. If the charge were true, how trivial would be the loss, compared with the gain of a spirit, freed from the bondage of sin, subdued to the service of God, and cheered by the prospect of His eternal smile. But the charge is injurious and false. Cheerful as Miss Strong had been before, from a natural buoyancy of spirits, she became still more rationally cheerful, when at peace with herself, and reconciled to God. She was peculiarly in the habit of regarding God under the image of a *Father*; and thought it the happiest illustration of the divine character. Neither in the bloom of health, nor while passing through "the valley of the shadow of death," had she ever any distrust of Him, but only of herself. She found Him, in every situation, a safe and sure guide; and rejoiced in the privilege of committing herself to Him. The most pleasing themes of her contemplation, were the beauties of His creation, the unwearyed kindness of His providence, the riches of His grace, and His promises of eternal mercy, to those who put their trust in Him. Even in the hour of languishment and approaching dissolution, when the pleasures of taste are usually extinguished by suffering, her relish for the beauties of

nature was unabated. Often when reclining, on her bed of sickness, and looking on the fields which she was never more to tread, or the flowers which her young companions loved to bring her, she would exclaim, "how beautiful, how beautiful are the works of God."

In all her intercourse with others, religion wore a cheerful aspect. It was not a garment occasionally assumed for decency or ornament, but the easy and unstudied drapery of real life. To speak of God was natural to her, for she loved Him; and she endeavoured to hold forth His character to the world in the most amiable light, because she pitied those who could not see its excellence. She was peculiarly sedulous to take from the refined and intellectual, all excuse for the rejection of religion; by stripping it of degrading associations, showing its inherent dignity and making taste and intellect subservient to its cause. One of her parting injunctions to an early friend, will best illustrate her conduct in this respect. "Cultivate, my dear "N. your manners, refine your taste, "mature your judgment, be not negligent of your dress, render yourself "and your religion, in every way, as "amiable as you can, if by any means "you may win some;" repeating it with the most solemn emphasis, "if "you may by any means win some."

No one had a keener relish for the pleasures of intellectual and refined society than Miss Strong. Yet, here, she never affected ingenious speculations or dazzling and uncommon opinions. It was the calm interchange of sentiment, the flow of feeling, warm from the heart, that she prized above the proudest efforts of genius. Her affections were eminently social. She loved to sit with an intimate friend, and trace the appropriate duties of the female sex, the temptations of Christians at the present day with their means of escape, and the widening sphere of usefulness for the active and consistent professor of religion. It was here that she appeared to the greatest advantage. Perfectly

frank, and unsuspicious, she laid open her whole heart. Whether right or wrong, her opinions were never concealed. She was thus peculiarly qualified to discharge with fidelity, one of the most delicate offices of friendship, that of reproofing with firmness and affection. To those delightful seasons of christian intercourse, now rendered sacred by her image, her friends will look back, with a long and sweet remembrance.

To a mind thus formed, it is natural to suppose, visits of mere formality and the round of fashionable gaiety, would be peculiarly irksome. When called by duty, however, (which was sometimes the case,) to mingle with the gay and thoughtless, she had the happy talent of sharing in the innocent cheerfulness of the scene, without descending from the dignity of her christian character. She could relish the effusions of taste and sentiment, even though religion was not there; while she secretly lifted up her prayer for those, who were substituting amiable natural affections, and external morality, for the surrendry of the heart.

Among the characteristic features of Miss Strong's mind, an enlightened and discriminating judgment, held a conspicuous place. From an accurate discernment of the various relations of a subject, her decisions were generally prompt. The evidence of what she saw with clearness, was never disturbed or weakened, by the uncertainty of that which could not be known. The opinions thus formed, were maintained with a gentle firmness which nothing could shake, until (which was comparatively rare,) decisive evidence could be adduced of their incorrectness. In every such case, she totally rejected them with her characteristic promptitude; and was rarely betrayed into the common weakness, of reviving former errors in a new shape. Her judgment was, in a high degree, emancipated from the controul of prejudice, passion, and the imagination. To this undoubtedly was she indebted for that consistency of opinion and

conduct, so often spoken of by her friends. On almost every subject *they knew where to find her*; and could usually anticipate her decision in any new conjuncture of circumstances. It was her felicity to have formed her judgment so wisely on disputed points, in the bloom of life, when surrounded by the allurements of the world, that they remained unshaken at the approach of death. One of her friends, to whom she had maintained, against some opposition, that professed Christians ought not to be distinguished by any peculiar plainness of dress, was desirous to know how she regarded the subject, as she looked back on the world, from the borders of the grave. "My opinion," said she, "continues the same; only let all be consecrated to the service of God; let the sole object be, if by any means to win some."

The duty of Christians as to dress and intercourse with the world, must unquestionably be decided in a great measure, by their situation in life. A marked singularity, or apparently churlish rejection of intended kindness, should be studiously avoided. By disregarding the established forms of social intercourse, Christians may in a criminal manner, limit the sphere of their influence; and undesignedly strengthen that native hostility to religion, which, however artfully concealed, is no where more deeply felt, by the unrenewed heart, than in the higher walks of life. Yet it cannot be too seriously inculcated on our young readers, that "he who *loveth* the world is an enemy of God;" that in every case, where dress habitually gives nutrient to vanity, or the polluted atmosphere of the world dims the eye of faith, or relaxes the lifted hands of prayer, the demands of duty are imperative: "touch not, taste not, handle not," is inscribed by the finger of God, on these allurements to sin. Let our young readers impartially estimate their strength, and be well assured of the *duty* which leads them into temptation; and, "When they dare not combat, learn to fly."

Let it not be imagined, however, that Miss Strong wasted much of her time, in the ceremonies or the gaieties of the world.

The place where she was most frequently found, when absent from the social circle, was the habitation of want, the bed of sickness, or the house of mourning. As Treasurer of a Charitable Society, she was in the habit of visiting almost every poor family in the town. To relieve their wants, console them in affliction, animate and direct their efforts, reprove their errors, and enlighten their ignorance—employments so appropriate to her sex, in which the female character puts on all its loveliness,—was peculiarly her delight. So habitual had this concern for others become, that in her long confinement, while wearing down with acute pain, she was constantly desirous of sending some message of affection; some solemn admonition; some instructive book; some consolation for the afflicted; some delicacy for the sick and dying, to smooth the path of those who were descending with her to the grave.

In the spring of 1818, her health, which had been feeble during a part of the winter, began suddenly to decline very fast. A cough and an ulceration of the lungs, which, exercise and the best medical aid could not remove, exhausted her strength, and filled her friends with fearful apprehensions. In this awful period of suspense, whether life or death was appointed to her, she awaited the decision of God with calm expectation; anxious only that her will might be entirely bowed to His. On the last Sabbath in June, she was seized with violent spasms, which seemed, for a while, to threaten immediate dissolution; and which so entirely prostrated her strength, that she was never, afterwards, able to raise herself from the bed. The decision of God for which she had waited, being thus clearly made known to her, she had not from this time, a single desire to live. She now prepared, (to adopt her own hap-

py expression,) “to lay aside the world, like a garment for which she had no longer any use.” Those whose privilege it was, to watch over the remaining thirteen weeks of her life, and to witness her fortitude under the acutest sufferings, her deep humiliation before God, her unbounded confidence in His faithfulness; and to trace in her happy countenance, “that peace which passeth all understanding,” and in her beaming eye, the anticipation of a more consummate glory, will look back to the scene as one of the noblest exhibitions of triumphant faith, which they had ever witnessed. But over this scene, the delicacy of friendship must draw a veil. The intercourse subsisting between the dying Christian and surrounding friends, seems to be somewhat sacred and confidential; and though at times and under peculiar circumstances, it may not be unkind to publish to the world, what has been communicated in friendship and confidence; yet the eager haste with which these disclosures are sometimes made, ought to be repressed by public sentiment. How constrained would be the intercourse between the languishing sufferer and his friends, were he aware that every word he uttered would soon be made public, even by those, to whom he would otherwise, be desirous of pouring out his heart like water!

Let it suffice, therefore, to say, that the religion which had adorned her life, was her only consolation as she drew near to the eternal world. The doctrines of grace, especially those of the Trinity, and Justification by the righteousness of Christ, appeared uncommonly clear. A young friend having observed to her, that she must find great satisfaction in the review of her past life, “Oh!” said she, “if I had no ‘thing else to rely upon, how wretched would be my state. But there is a ‘righteousness provided, on which I ‘may depend.” One of her favourite expressions when distressed with pain was “*He gives me peace.*” In her intervals of ease, she was frequently

employed in preparing little tokens for her friends, which might testify her affection, when the hand that gave them was mouldering in the grave.

Most Christians, when on a dying bed, absorbed in the contemplation of eternity, speak of the world as losing all its charms, and appearing empty and worthless. It was not so with her. To her peaceful eye, the world wore much the same appearance as in the glow of health. Never did she seem to love her friends more tenderly; never did she indicate a higher relish for the beauties of nature, or dwell with greater pleasure on the innocent enjoyments of her past life. But the surpassing glory of that world to which she was hastening, and of which, such animating prospects were opening on her view, caused her to surrender with joy all that she loved so tenderly in the present life—"Give it up?" said she, "Oh it is nothing for Christ." In this happy frame of mind, bidding adieu to her beloved friends, she gently breathed out her spirit on the 1st day of October, A. D. 1818, with the song of triumph on her lips. "Oh death where is thy sting? Oh grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ."

AMICUS.

To the Editor of the Christian Spectator.

SIR,

In the prospectus of your work, we are told, that "the doctrines inculcated will be those which are termed "the doctrines of grace," that "in the statement of controverted doctrines, errors must of course be noticed," that "a proper latitude for discussion shall be allowed, but that it is not designed to endanger the usefulness of the work by controversies; or to permit the work to inculcate what is deemed essential error." In making these general statements and limitations, I do not question your honesty, or your prudence. You have

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doubtless said as much as the one can require, and no more than the other would allow; in that which must be a concise exhibition of the design of your work. You are however doubtless aware that your statements admit of great latitude of construction. I determined therefore, before you should at all commit yourself to a different course, to lay before you, not a minute specification of doctrines to be inculcated, errors to be exposed, or topics to be discussed, but some of the principles on which I could wish your work might be conducted.

1. *The Bible is a sufficient rule of faith and practice.* Multitudes at the present day, question the sufficiency of the inspired volume to produce uniformity of religious belief; and to evade the obligation of unqualified submission to its decisions, charge upon it, all that contrariety of opinion, which results from the ignorance or dishonesty of its fallible interpreters. Such views, however, of this holy book, seem to involve a direct impeachment of some one or more of the divine perfections. To ascribe to its contents the same contrariety which pertains to the opinions of men, is to ascribe to it, either unavoidable, or intentional falsehood; to ascribe to it an obscurity which necessarily renders its import unintelligible, is to charge upon it an imperfection that must defeat the very end for which it is given; and in either case, the revelation of God is totally unworthy of its all-perfect Author. Unless we are prepared to take this ground of impiety, we must maintain that the word of God, the diversity of human interpretations notwithstanding, contains one consistent and intelligible scheme, on all points of faith and practice under discussion. The sinfulness of the human heart, and the consequent blindness and perverseness of the human understanding, furnish a sufficient hypothesis for all the diversity of opinion on matters of faith. The sacred volume need not, cannot, be impeached. God has left nothing for human wisdom to retrench, or add, to

give perfection to the revelation which he has made. It is consistent and complete in all its parts, is capable of but one fixed and infallible meaning, and is seen to be so when rightly understood. If God has spoken in a manner, worthy of himself, his word must be exactly and in the best possible manner adapted to the character of man as an accountable being, and to advance his fitness for his eternal destination. The God of infinite wisdom, and boundless mercy, would not mock our wretchedness as fallen beings, by giving us a revelation which we do not need. He would not so condemn the end, for which he made us, as to suffer that end to fail through the imperfection of the means which he only can furnish. The Bible then is perfect. It is the sun of the moral world, the great fountain of light, and heat, and splendour, which divine mercy has opened to cheer and bless this region and valley of the shadow of death. Here we witness the Supreme Legislator promulgating his laws, the Redeemer pointing out the way to glory, the Judge of quick and dead, speaking from his final throne. Shall we confide in his decisions or appeal from omniscience to our own little intellects? The answer is obvious, "let God be true and every man a liar."

2. *The gospel reveals essential truths.* Never perhaps in this country, were the records of our faith assailed with more artifice than at the present day. The enemies of Christianity, after a long and vain conflict, have learned that it is not a wise expedient to attempt the extirpation of the religion of Jesus, by denying the truth and authenticity of his gospel. These are now almost universally suffered to pass unquestioned. But with many, this is all. Any specification of points of belief, farther than that the Scriptures are true, is deemed not only unnecessary, but even more criminal than avowed infidelity.

This is indeed a kind hearted principle to human rebellion. But what is its bearing? If we are required *only*

to believe that the Scriptures are true, then neither obligation nor interest demand the inquiry what truths God has revealed, or indeed whether he has revealed truth or falsehood; for truth and falsehood are alike unimportant to man, so long as they are alike unintelligible. Whether therefore man be in a state of apostacy from God, whether an atoning sacrifice be provided for our acceptance with our Maker, whether a transformation of moral character be necessary to fit us for heavenly happiness, and whether, indeed, there be a future world of life and glory, are points of faith of no importance. If to believe the Bible to be true, without believing a single truth it contains, be the extent of our obligation, this book of God is to man, a blank. The rich legacy of heaven professedly bestowed to illumine and save the nations, sheds no light, reveals no mercy from its darkened page.

Aside from the irreverence of supposing God to give us a revelation, which contains no specific truth to be believed, the thing itself is palpably absurd. A revelation that reveals nothing ascertainable, is not a revelation; and he who supposes God has given man such a revelation is an infidel. As christians then, we must not only believe the gospel to be true, but we must believe what it reveals. We must regard some truths as constituting the essential reality of that gospel; truths, without which, that gospel is a non-entity. I could earnestly wish to see you, Mr. Editor, not only a firm defender of this principle, but to see you reduce it to practice.—I could wish to find you boldly asserting and maintaining those great doctrines of the gospel of Christ, which constitute that gospel, and without the belief of which, no one under its light can be saved. I could wish to see these doctrines thus maintained on the ground that nothing but impiety can doubt or deny them, and that they are that *very gospel* which we are bound to believe on pain of its fearful curse.

3. *How small a portion of revealed truth, men may believe and be saved, is a question not to be determined.* It seems to be a growing fashion of the present age of catholicism, to circumscribe those articles of belief, which so far as belief is concerned, are necessary to salvation.—One is satisfied with a general avowal, that *Jesus is the Christ*, without even an inquiry into its import. Another supposes that the belief of some two, or three, or more particular doctrines, is, so far as belief is concerned, sufficient evidence of christian character. While I greatly rejoice in the catholic spirit of professed christians, and clearly discern the smiles of heaven upon it, I cannot but regret that its propagation should be attempted, by limiting the necessary articles of christian faith. There is an obvious distinction between maintaining on the one hand, that none can be saved without believing certain doctrines, and on the other, that, in all cases, the belief of these doctrines is sufficient to save. More may be necessary to this end in some circumstances, than is necessary in all. There are some doctrines which so enter into the very essence of the gospel, and are revealed with such fulness and clearness, that nothing but irreligion can deny them. There are others, the denial of which in some circumstances, may be as decisive proof of impiety as the denial of an universally essential truth. Obligation is commensurate with light and capacity; and to reject any truth with its evidence fully presented and clearly seen, may imply that *spirit of error* which incurs condemnation.—Until therefore we can ascertain precisely the circumstances and capacities of different minds, and fix some common measure which shall apply to all the diversity of cases which may occur, it must be deemed a perilous and even an insolvable problem, to determine “the minimum of saving truth.” Nor can I discover the necessity, or even a reason, which requires its solution. If by leaving it undecided, we leave the christian cha-

racter of some individuals undetermined, the evil is trifling, and one for which themselves only are responsible; while by making such a decision we may confirm them in self-delusion, and occasion their final ruin. How much of the revelation of God may be safely rejected, or how little need be believed to reach heaven, is a question, not made for man; one which must be left to God, when he sits on the throne of judgment. It will therefore contribute much to the satisfaction of the writer, to witness that intelligent piety in the Editor of the Christian Spectator, which will not attempt to hold with a firm hand “this balance between the demands of charity and of the powers of the world to come.”

4. *It is not less desirable to your correspondent, that you should avail yourself of those advantages, which the progress of theological science affords for stating and defending the doctrines of the gospel.* There is a strange attachment in some worthy men to particular statements of divine truth, because they have the authority and sanction of antiquity. That authority deserves veneration, but does not claim unqualified submission. Doubtless, the great and good men, who under God ushered in upon a dark world, the light of the reformation, maintained and taught the true gospel. Doubtless, the true gospel has been maintained and taught in every age of the church. But while that gospel is immutable, like its author, the modes of stating and defending its truths, are of men. Distinguishing between the exhibitions of divine truth, as made under the unerring guidance of inspiration, and that truth as stated and defended by its fallible interpreters, it is easy to see that theological science considered in the latter sense is susceptible of improvement and progress. A limited acquaintance with the history of the church, will evince that such progress has been made. We all know, how soon after the days of the Apostles, human philosophy connected its

illustrations, and pagan superstition mingled its vagaries, with the purity of divine truth. We all know how reluctant we should be to adopt and undertake to defend the exact positions of many of the early fathers, even on those points, in which we doubt not that they held the substantial gospel. With more restrictions, the same remarks apply to the reformers from popery. Although, when we consider the darkness from which these men emerged, we look at the extent and correctness of their theological knowledge with amazement, yet it is hardly possible that they should have advanced to that technical exactness and fulness of acquisition which would result from the protracted labors and conflicts of their able successors. We may detect errors in those who have gone before us, or see truths which they did not discover, and yet be indebted to them for the ability to do either. A dwarf may see farther than a giant, when the latter has put him on his shoulders.—Besides, substantial correctness in doctrine, does not imply exact precision in definition. Every one knows that imperfection of language, by which we so often fail to convey to other minds the ideas of our own; and how apt we are, when the eye is fixed upon some single truth, to overlook the remote relations and consequences, of the mode of statement, which we adopt. Few men, perhaps none, possess that measure of intellect, which enables them to see the whole drift and bearing of every position, in so enlarged a science as that of theology, or to bring the natural strength of intellect, to the arrangement of a system, with entire exemption from the influence of the early prejudices of education and habit. Even the most ardent love of truth, is not always the most favourable to systematizing a creed in a course of logical and precise propositions; nor would it be strange, that men who like the reformers, discovered truth obscured by so much rubbish, should lay hold of it with an eagerness that would

overlook the minuter regularities and beauties of the precious treasure.—It would not be more surprising, in their circumstances of conflict, should their statements of doctrine receive, in no small degree, their shape and aspect from the errors of their antagonists, and while opposing directly and successfully the errors they aimed to demolish, should leave themselves open to the oblique, but formidable attacks of future assailants. As illustrative of these remarks, permit me to express the opinion that while Calvin maintained the utter insufficiency of man to effect his own conversion to God, in opposition to the error, that man possesses power, in every respect, adequate to such a change, his statements are not always safe from the charge of subverting human accountability. The reason is doubtless to be found in the fact, that the latter doctrine was not disputed ground. And had this great man foreseen the apostasy of his pupil Arminius, and the manner in which he turned his weapons against the master, he would probably have effectually closed that pass to onset.* The question of the free-agency and dependence of men has ever since greatly agitated the church, nor is it perhaps too much to say, that the principles on which the consistency of these doctrines rests, was a desideratum in theological science, till the "Essay on the will," by the immortal Edwards appeared. The degrees, then, of acquirement and correctness in theology, as a science made up of human expositions of inspired truth, have been greatly diversified at different periods. For many past ages, there has been progress and improvement, and from the thick darkness

* Our correspondent, we presume, does not intend to say that Arminius was, strictly speaking, the pupil of Calvin, but that he was educated in the principles of that great man, and finally abjuring the opinions which he once embraced, availed himself of the knowledge acquired from the writings of Calvin, to impugn his opinions. Arminius was born A. D. 1560, and Calvin died 1564.

which preceded the reformation, an attentive eye may easily trace the varied degrees of illumination, advancing from the first dawn of morning, toward the strong lustre of the perfect day.

The design of these remarks, Mr. Editor, you cannot easily mistake.—Why should improvements in every human science be hailed as auspicious to the welfare of man, and yet the very intimation of progress in the celestial science of theology, be scowled upon with disdain, or cast out as impious. If the interpretation of the word of God, is committed to the talents and piety of human expounders, then, let the wisdom of the great and good, of every age, the results of their toils and researches, be summoned to our aid. It is no impeachment of the skill of a military commander, that he fortifies anew the points of defence which former assaults have proved to be weak; nor that he selects those positions for conflict, which furnish the best means of annoyance to the enemy, with the least injury to himself.

5. *Obligation to know the truth is limited only by the capacity and the means of knowing it.* The varied natural endowments of mankind, the different circumstances of their condition, and the different means within their reach, obviously indicate different degrees of obligation, with respect to the acquisition of religious knowledge.

With this exception, ignorance of any part of the truth can be ascribed only to the want of a right heart.—But powerful and extensive as is this cause of error, whether it operate in wilful rejection of evidence, or in negligent indifference respecting points of belief, it is an offence of deep criminality, and can never be pleaded in arrest of condemnation. If, therefore, we would neither ascribe imperfection to the divine word, nor make guilt its own apology, then, so far as man possesses the capacity and the means, so far he is bound to know the truth. As the efficacy of truth is con-

fined to its reception, God has extended our obligation to the belief of the whole gospel, with the single *proviso*, that it is required of man according to what he hath, and not according to what he hath not. Adopt any principle, Mr. Editor, which shall fix other limits, and you take away all obligation to explore the field of truth, beyond the limits which you assign, however profitable may be the discoveries, there to be made. And who with just views of the aversion of the human heart to the truth, will expect it to prompt to one step beyond the pressure of obligation? If the obligation be, to believe only a part, and if the specification of that part is not made by the Author of revelation, by whom is it to be made? Plainly, by man. By what rule? Plainly, according to his own inclination—and thus his obligation to submit to the testimony of God, is reduced to the liberty of consulting his own will. The limit then of God's instructions, and of our capacity, is the limit of our obligation to learn; as far as the light shines, and our power of vision extends, so far we are bound to see.

6. *There may be great diversity of religious opinion without substantial diversity of religious character.*—Such diversity of opinion may result from different capacity and different means of discovering truth, and therefore exists with an equal degree of honesty in investigation.

Another cause of diversity and error of opinion, is to be found in the remaining depravity of christians.—All who do not maintain the absolute perfection of christians here on earth, will readily concede that they may be influenced by worldly and sinister motives, by those prepossessions and prejudices, which arise from passion, party, and other like causes. And when we reflect how much is promised to a spirit of docility, we shall by irresistible deduction infer, that much the greater part of contrariety and error of opinion is to be traced to the want of perfection in this christian grace. This defect with what is in-

plied in it, it is true, loses not its criminality by being found in christians; nor is it more inconsistent with christian character, than are many other sins into which christians daily fall.— These all prove imperfection, but not irreligion. They who build on the true foundation, wood, hay, stubble, shall be saved, yet so as by fire.— There are then errors of minor importance, which may so easily be the result of innocent disqualification to discover truth, or of that moral imperfection which is known to be consistent with christian character, that we readily open the embrace of christian communion to those who adopt them. This, if I mistake not, is the true basis of christian catholicism.— It is the principle on which rests that “charity which suffereth long, and is kind, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.” It is a principle, which the christian spectator in all his animadversions, on the errors of his brethren, should never lose sight of, and whose delightful and conciliating influence, he should never fail to feel, and to manifest.

7. *Every man is bound to study the scriptures, and determine their import for himself.* Man as an intelligent being, is vested with the privilege and laid under the responsibility, of thinking and judging for himself. He may not think any thing or nothing, adopt, innocently, any opinion or no opinion. This liberty would annihilate all moral distinctions and make one creed as good as another. The word of God being given him, he as a rational, voluntary being, is to search it with candour, with prayer, with perseverance, with the aid of such help as Providence may furnish, and then to adopt that interpretation, which is supported by evidence. He is to remember that in this way, the *truth will be discovered*, and that he should regard what he thus discovers, as the truth. Allow the possibility, that as a fallible being he may mistake. Is the Bible nothing because fallible men may through

prejudice, or sin, or other causes, mistake its meaning? Has truth no evidence above falsehood? Does the possibility of error, justify sloth, prejudice, and unbelief, when God has set truth before us with a clearness, worthy of himself; or does failure to discover truth, resulting from such causes, justly incur eternal condemnation?

Every man, then, is bound to examine the depository of divine truth, to derive his creed from it, and to be responsible to God, and to God only, for his creed. He may neither regard all creeds alike, nor throw away his Bible because he may mistake its import; but he must decide with the light and capacity which God has given him, and with an honest and good heart concerning the faith once delivered to the saints. If there be any hazard in this, (and God forbid, that we should doubt that “whoso will do his will, shall know of the doctrine”) that hazard must be encountered, and the result decided by the final Judge. Every other course dishonors the word of God, is inconsistent with all integrity on our part, and fatal to the soul.

This principle Mr. Editor, if I mistake not, is of deep importance in conducting your work. Permit me to say, that it is so with respect to your readers, as well as to yourself.— Whether the gospel shall be received or rejected, is a question between God and every man to whom it is sent. Each must stand or fall to his own Master. The plainness, the fulness, the importance of its truths, create a pressure of obligation, which should annihilate all indifference to every thing which God has thought fit to reveal; and prompt every man to search the scriptures with that diligence, humility, and prayer, which shall produce the conviction, that in them he has eternal life.

8. *Every man is bound to advance and to maintain his own views of scriptural truth.* This he is religiously bound to do, by every principle of honesty and benevolence. Honesty,

will not allow him to avow and propagate opinions, which he does not adopt; benevolence will not suffer him to be silent on truths, which he believes God has revealed for the benefit of men. It is a popular notion that in many cases, the cause of truth is to be best promoted, not indeed by concealing the substantial truths of the gospel, but by observing a strict neutrality on all subordinate points of controversy. But what demands, what justifies, this course?—Does not the whole evil of controversy, lie in the *spirit* with which it is conducted and which it occasions? Has not controversy been the means of keeping truth in the world? and have we not an apostolic precept to “contend earnestly for the faith once delivered to the saints?” Besides, if the fact that minor points are controverted, is a reason for their omission, then we must draw the exact line between essential, and unessential truths, and pronounce the latter worse than useless, so long as they are points of controversy. Who is competent to the one, who is bold enough to venture on the other? That all scripture is profitable, is a position which rests on inspired assertion; and that all error which is opposed to divine truth is injurious, is an inevitable consequence. Such error cannot fail to be injurious, as it dispenses with the salutary influence of the truth which it denies. Piety undoubtedly may be found mingled with error. But in all cases in which other things are equal, we must expect piety in a degree proportioned to the truth received, or we must dishonour the lively oracles of God.

And Mr. Editor, permit me to ask you, if there are not many doctrines, which you would not pronounce universally essential, whose truth rests on an equally full and explicit testimony of holy writ, and demands the same unshaken faith, as others which you do regard as thus essential. Must not the denial of these doctrines, in many cases, result from decided impiety, and prove fatal to salvation?

In all cases must it not counteract all that salutary influence, which divine wisdom and goodness, designed in revealing them? How often are these very doctrines blessed to the conversion and salvation of the soul? for who will maintain that the Holy Ghost is confined in his saving operations exclusively to the exhibition of essential doctrines? If not, how often may silence on unessential points, be the occasion of perdition to your readers, by concealing the very truth which was necessary to the detection of the hypocrite, or the conversion of the sinner? How greatly may it retard the progress of the saint in the divine life, and delay his meetness for heaven?

Here also, Mr. Editor, you will at once discover the wish of your correspondent—viz. that you should conceal no truth, which you believe, when a fit occasion occurs for its advancement, nor refuse to expose any error, when it calls for your animadversions. You will cause no direct injury to others, merely by differing from them in opinions. If they are right, well. If they are wrong, you will thus do what in you lies, to set them right. Temperate christian controversy is not unbecoming on any subject, which God has thought of sufficient importance to reveal. The first defenders of the faith, were not for neutrality on any point; they fought their way through a rebel world, declaring the whole counsel of God, alike contemning that policy which compromises with error, and that spirit which deals only in denunciation. To follow their steps is the only path of duty or of safety; the only course, in which you, sir, in your responsible station, can act the part of benevolence to man, or of faithfulness to your Lord and Master.

Lastly, it is my fervent prayer that in all your labours you may be guided by the wisdom, and governed by the spirit of Christianity. It cannot be necessary for me to point out to you, in detail, the various ways in which the wisdom and spirit of the Gospel

should influence your mind. I would only remark, that this wisdom, will consult time and place, the nature and relative importance of doctrines, the extent to which they are denied, the character and circumstances of an antagonist, and the varied methods of illustration and argumentation, as suited to different minds.

A christian spirit is opposed to all pride, prejudice, and self-confidence ; it holds us under solemn obligation to seek the real good of those from whom we differ, makes us slow to condemn the character of others, or to impute their conduct to unworthy motives ; and constrains us to admit evidence which exposes the error of our most fondly cherished opinions. It will lead us to treat an antagonist with cautious kindness, knowing how salutary such treatment will be to him, and how liable we are to fall into what he will construe as unkindness. A mere contest for victory, never fails to generate strife, and evil surmisings. Indeed, to the want of a christian spirit, the whole evil of religious controversy, as it respects the general interests of religion, and of which complaints are so common, is to be ascribed. Now, the surest expedient to prevent an effect is to remove its cause ; and could a fatal blow be given to the remaining corrupt passions and prejudices of good men, then Christians might differ, and their differences would only subserve the cause of truth and righteousness.

Nor is this an extravagant speculation. The day will arrive when real Christians will better understand, and better perform the duty, of keeping the unity of the spirit in the bond of peace ; and when Christianity will not be severely wounded in the conflicts of her friends. The contest between the church, and the world may be prolonged ; the violent, the bigoted, the intolerant, may cherish their hostilities, and fight their battles ; but that the humble followers of Christ, who have drunk into the same spirit, should learn to differ from one an-

other, in the exercise of mutual love and forbearance, is not a dream. It is the warranted and delightful hope, that the genuine fruits of Christianity, will yet flourish in richer abundance and in greater perfection,—the anticipation of the appropriate effects of the religion of Jesus.

Of this spirit, I hope sir, to see you an example. And though I would not expect too much from human infirmity, though you may, like others, sometimes fail of fulfilling to the utmost your good intentions, yet I should be pained to witness any failure in this duty, which cannot be fairly put to the account of Christian imperfection. Under the influence of this spirit, you may hope to turn many to righteousness, and to build up the saints in the faith, and holiness of the gospel ; and should its salutary influence be counteracted by all others, it will not fail to bless with a present and an eternal reward, the mind which it governs.

I could not say too much on this subject, were I to be influenced only by my views of its importance. But having so long trespassed on your patience, I will only add, what probably you are aware of, that in your responsible station, the danger is not inconsiderable, lest, on the one hand, you violate the law of charity toward man, or on the other, betray the cause of truth and of God. And permit me to express the confident opinion, that a firm adherence to the principles now suggested, furnishes your only safety. They will all coalesce and form one grand controlling principle of practice, viz. to contend for the whole truth with a christian spirit. They will thus allow you to accommodate, but forbid you to compromise ; will require the utmost tenderness toward christian brethren, but not suffer you to forget that God as well as man, is concerned in your labours ; nor to disregard that last and awful voice from heaven, which has proclaimed the strict immutability of the revelation of God.

PHILALETHES.

[We have been induced by the importance of the subject, to insert the communication of Philalethes *entire*, in the present number. The Conductors of the Christian Spectator cannot more explicitly avow their principles, than by declaring their intention to maintain the great doctrines of the Reformation, so triumphantly asserted by Luther and Calvin, Melanethon and Zuingle. A spirit of innovation in religion we shall regard with a jealous eye; and if, in repelling the ever-varying attacks of error, distinctions and explanations *not affecting the distinctive character of the doctrines specified*, become at any time necessary, they should be considered, not as a surrendry of the principles of the Reformation, but only as an adaptation of their statement to existing circumstances. It will be our earnest endeavor to unite more closely those who agree on the great outlines of the doctrines of grace; to soften any asperities of feeling which may arise from slighter shades of difference in the statement of these doctrines; and to concentrate and direct the efforts of all who support them against the common enemies of Evangelical truth.]

For the Christian Spectator.

The opposition to sin by grace, distinguished from that made by natural conscience.

MR. EDITOR,

AT a weekly prayer meeting, composed chiefly of the members of the church, I have been accustomed to receive questions at one meeting, to be answered at some subsequent one. This practice, I have found to be highly useful. A difficult text, becomes in this way, a subject of interesting exposition: and the numberless doubts and difficulties of the christian warfare, can be stated anonymously, by each one as they exist in his own experience. By these questions the pastor is furnished with a subject interesting to himself, because a subject of interest to some one of his charge; and interesting usually, to all, from that resemblance of thought and feeling, which runs through the experience of christians.

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The following question, and subjoined answer are submitted to your consideration, and if they coincide with the design of the Christian Spectator, they will probably be the harbingers of some other questions and answers of a similar nature.

Question. How can that opposition to sin, which is made by grace in the heart, be distinguished from that which is made by conscience only?

Answer. The question is highly important. There is an opposition to sin, which is the effect of grace, and is an evidence of grace: and there is an opposition to sin, which is the effect of conscience only, and is no evidence of grace; and yet may easily be mistaken for the warfare of holiness. To mistake on this point, may be fatal; to discriminate correctly and plainly, may save a soul from death.

To make the subject plain, it may be proper to state, upon what principles conscience is hostile to sin, and upon what principles a holy heart opposes sin.

Conscience is the faculty of the soul, which feels accountability, and praise, and blame, and restrains from sin by remorse. Remorse is the sensation attendant on conscious guilt.—It is a painful sensation. In its lowest degree, it is painful, in its highest, intolerable. It is the tooth of the adder infusing its venom into the soul. It is a whip of scorpions, chastising the guilty. The pain is so great, that the remembrance of it deters often from the repetition of a crime. The tempted sinner knows what will come if he yields, and resists—remembers the anguish of remorse, and struggles against the current that would lead him down to desolation and wo.

2. Conscience makes opposition to sin by destroying self-complacency, and creating a sense of shame and degradation.

Self condemnation is the severest trial, man is called to endure below.—There is nothing which he struggles to evade with more determined effort, or more dextrous and diversified ex-

ertion. The world may sneer at him, and denounce him, and it can be borne; the testimony of his conscience may give him joy, even in the midst of tribulation. When, however, a man is constrained to condemn himself, he has no refuge. A sense of shame and degradation, not to be evaded, fastens upon him, and every pulsation of his heart, crimsons his cheek. What can he do? He cannot deny his guilt, *he feels it*. He cannot palliate his shame; *he feels it*. Adulation cannot assuage his pain—he knows it to be false. He is his own best friend, and he is disgraced in his own sight. This sense of self-degradation by sinning, and this shame, so destructive of self complacency, may produce a vigorous resistance to temptation, and may be mistaken for the aversion and resistance of holiness.

3. Conscience deters from sinning by the active fear of future punishment, which it awakens in the soul.—The consciousness of guilt, and the sense of shame, cannot be separated from “a certain fearful looking for of judgment, and fiery indignation.” When, therefore, temptation to sin is presented, conscience arrays the wrath revealed from heaven against all unrighteousness of men, before the mind. It exhibits the anguish of a dying bed; the judgment seat of Christ; the worm that dieth not; the fire that is not quenched, and the wailings prolonged without cessation, through eternity. The heart appalled shrinks back from transgression with aversion and dread. This aversion and dread may be mistaken for the opposition of holiness to sin.

Let us now consider upon what principles holiness opposes sin:

It includes in its nature aversion to sin, independently of its consequences. There is such a thing as being pleased or displeased with an object, on its own account. The holy heart experiences complacency in view of the divine excellence. A sinful heart is averse to holiness, and a holy heart is opposed to sin. The flesh

lusteth against the spirit, and the spirit lusteth against the flesh, and these two are contrary the one to the other. Holiness recoils from sin. It endures an alliance with it in the same heart, as the living endure a fast alliance with a dead body. It struggles to break off the alliance, and cries with reiterated exclamation, “O wretched man that I am, who shall deliver me from the body of this death?”

2. Holiness opposes sin as a violation of the rights of God and of his known will.

Holiness implies love to God—supreme love to God. This love renders the subject unwilling to trespass upon the rights of his Maker, or go contrary to his known will. When temptation therefore besets him, the answer is ready in his heart. “How can I do this great wickedness and sin against God? I delight in the law of God after the inward man. I see indeed another law in my members warring against the law of my mind. But thanks be to God, who through Jesus Christ giveth me the victory.”

3. Holiness makes opposition to sin from a sense of gratitude.

The character of God simply exhibited, without a knowledge of our relations to him, and dependence on him, would awaken some complacency in a holy mind. But bring to the knowledge of such a mind, the existing relations of Creator and creature, of dependence and ceaseless support, and munificence; of guilt and ruin, and interposing mercy to save by a mediator, God manifest in the flesh, and it would glow with warmer affection, and abhor and resist sin with a more vehement and determined opposition. The goodness of God to the subject would render sin in his estimation exceeding sinful, and gratitude for his unspeakable mercy would arm the soul against it, and rouse its indignation and its strength to crucify it by the cross of Christ.

4. Holiness is opposed to sin, because sin is hostile, to the welfare of the universe.

Holiness implies benevolence. It

rejoices in the happiness not only of God himself, but in the happiness of his extended empire. To the universal good however, sin is a deadly enemy. Its universal prevalence would destroy happiness, and leave the Most High to sway his sceptre over a desolate universe. Every subject of the divine government in whom sin predominates, it ruins, alienates him from God, alienates him from the public good, concentrates his affections in himself, and prepares him for universal war, as other and more extended interests shall interfere with his own. Holiness is therefore opposed to sin, as benevolence is opposed to misery, as peace is opposed to discord, and as pity is opposed to the everlasting destruction of immortal beings.

5. A holy man is opposed to sin, because it is destructive of his own best good in time, and eternity.

There is a selfish fear of sin, and there is a holy fear of sin. A man's own happiness in time and in eternity is a proper object of regard. God himself regards it as an object of high importance, commands men to secure their own welfare, by seeking the things which belong to their peace, and he reproves them when they disregard their own well being, and punishes them for destroying wantonly the happiness of which he has made them capable, and placed within their reach. It is only when our personal gratification is sought by encroaching upon the rights of Jehovah, and upon the rights of his subjects, that love to ourselves becomes criminal, and is properly denominated selfishness. Now the highest good of every man is found in perfect harmony with the rights of God, and every subject of his kingdom.

He then that sinneth against God, woundeth his own soul. A holy heart of course ceases to sin, as it would maintain its own peace, and as it would avoid misery, needless, unutterable, endless.

These are the grounds on which holiness makes opposition to sin; but holiness occupies the heart of the

good man, in part only; and evil when he would do good, is present with him. The consequence is that the saint feels opposition to sin, upon the principles of conscience in common with the sinner, and also upon principles of holiness, and these diverse exercises are so blended in the same mind, as to render it difficult to discriminate certainly, the opposition which conscience makes to sin, from that which results from holiness.

This is the great point of practical difficulty. The christian knows that there is a warfare within, against sin, but whether it is a holy heart which makes it; or the remorse, and shame, and fear, which conscience keeps alive within, he finds it difficult to determine. If it be the opposition of holiness, his state is good; but his heart is deceitful, and if he considers that as an effect of grace, which is only the opposition that results from conscience, it will perpetuate his delusion, and seal his ruin. How then can I so distinguish as to be certain, that the aversion to sin, which I feel, is the opposition of holiness, and not the opposition of conscience only.

To aid in this important discrimination, take the following rules.

1. If your opposition to sin be that of conscience only, the pain of transgression, and the opposition made to sin, may be expected to decline with the repetition of the crime, until the heart becomes so hardened, and the conscience so past feeling, as to be sensible of but little pain, or make but a feeble opposition.

The effect of repeated transgression will be the same, in this respect, in the saint, as in the sinner. The hearts of both will be hardened through the deceitfulness of sin, while it is indulged; and, but for the interposition of covenant mercy, to chaste, awaken, and reclaim, the christian would go on to a seared conscience, and hardness of heart. But God has promised that his people shall not depart from him, forever; that he will visit their transgressions, with the rod, and cause them to feel what an evil thing,

and bitter it is, that they have sinned against him. But the evidence that the resistance made is from grace, rather than conscience, cannot be obtained during the progress of ineffectual opposition, and declension. While sin is daily obtaining the victory in the conflict, and conscience remonstrates with feebler tone, and feels with declining sensibility, no man if he be a Christian, can know it, or ought to know it. No man who finds himself sinking in this manner into sin, can tell that he will ever be recovered. For the time, his evidence of grace is extinct, and he knows not, and cannot know, that it is not the cold chill of death, and its benumbing palsy, fastening upon his breast. The only evidence in this case that the resistance which has been made to sin, was the resistance of grace, must be found in a reviving sensibility of conscience and heart, to the evil of sin, deep repentance for past transgression, and actual, abiding, reformation. Where the fear of sinning declines, gradually but imperceptibly, in that case, the evidence is decisive, that the resistance made, was that of conscience only, and not the resistance of a holy heart.

2. If the resistance be made by conscience only, it will not be universal. Some sins will be vigorously resisted, and others will be greatly indulged. If the pain of remorse deters, then those sins deemed greatest, and which do the most violence to conscience will be resisted, whilst a host of little sins, (falsely so called) will be indulged.

If a sense of self degradation, operates to restrain, then the sins considered the most dishonourable and debasing, will be resisted, while fashionable sins, and sins deemed honourable among men, will be palliated and committed. Sin not being odious to the heart, on its own account; it will be resisted, only where it lays too severe a task on pride, or selfishness.

3. If conscience be the only resisting cause, some besetting sin will be palliated, and spared; but if the op-

position be that of holiness, the chief energy of resistance will be made to the sin that easily besets. Here will be the chief battle ground, the place of watching, and strife, and tears, and supplications, and groanings, which cannot be uttered; and I may add the place of victory. If conscience only comes to the conflict, to oppose a besetting sin, it will be the place of extenuation, of listless vigilance, faint resistance, and defeat.

If conscience be the only resisting cause, little progress will be made in actual reformation. Resolutions will be formed, and broken. Resistance will be made to temptation, and fail. The reason is, that, although new hopes exist in the heart, and another name and profession are assumed, and new external relations are formed, there is, after all, no change of character. Difference of age, and place, and other circumstances, may occasion a temporary reformation, in some things, or the exchange of one sin for another, but the *man, his heart* remains the same, and therefore, his reformation is slow, interrupted, and of doubtful continuance. His goodness is like the morning cloud, and the early dew that passeth away. But if grace be the resisting influence, it will accomplish a gradual, but permanent change of character. Sinful affections resisted, will be weakened; and holy affections cherished, will gain strength. The joys of religion may not be more active, but opposition to sin, and the power of resistance will increase. The old man will die daily, while the new man will be invigorated.

If conscience be the principle of resistance, the subject will have an imperfect sense of his weakness, and dependence on Jesus Christ for aid.

He will resolve in his own strength, and fail, but untaught by experience, he will renew his efforts, relying only on himself. To-day, he will violate the resolutions of yesterday, and confidently resolve to do better to-morrow; and though to-morrow he is overcome by temptation, he then calculates to resist more successfully, the next

temptation, and though constantly foiled, he scarce discovers what the difficulty is, or what is his remedy. He could perform all the things he resolves to do, through Christ strengthening him, but if he has been compelled to learn his weakness, he has not discovered the way to avail himself of the strength of Christ. If it be grace that makes the resistance, it will be attended with a distinct and growing sense of personal weakness, and insufficiency, and an increasing sense of the sufficiency of Christ, and the necessity of his aid. As temptations renew their assault, from day to day, grace cries to the Saviour, "hold me up and I shall be safe, without Thee I can do nothing, and all things I can do through thy strength."

If conscience alone makes resistance to sin, the subject will feel as if he does as well on the whole as he can; no man is perfect, and we must endeavor to do as well as we can.—But if grace makes the resistance, the subject will feel, that in all things he comes short, and is without excuse; and his deficiencies will be the subject of regret, of confession of humiliation, and godly sorrow.

Finally, if conscience alone makes resistance to sin, the subject may lead comparatively a prayerless life.

Confiding in his own strength, what shall prompt him to call upon the Lord? and finding no pleasure in the duty, why should he persevere in it? He will not; he forgets to pray, deliberately neglects the duty, or performs it only as a cold hearted task, to quiet his conscience, when under the impulse of occasional fear.

But if grace makes the opposition to sin, the subject will feel as if he could not live without prayer; and he will not. Necessity daily will be laid upon him to repair to the throne of grace, and it will be in answer to his habitual supplications, that the Holy Spirit will be given to enlighten his understanding, to sanctify his heart, to fortify him against temptation, to bestow consolation, and to

lead him on from strength to strength, until he stands in Zion, before God.

B. L.

To the Editor of the Christian Spectator.

MR. EDITOR,

If the following observations, which are designed to rescue a passage of Scripture from a common perversion, meet with your approbation, you are at liberty to insert them. Z. O. A.

THE passage alluded to is John III. 5. *Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* The question suggested by these words is, what does our Saviour mean by this phrase "born of water?" It is an opinion which has pretty extensively prevailed, that, to be born of water is to be baptized with water, and that therefore water-baptism is an essential part of the new birth; that without it, no person can truly be born again. To this interpretation there are several objections.

1. Baptism is not mentioned in the passage. It is said, "except a man be born of water" but it is not said except a man be *baptized with water*. The question is, what is meant by being *born of water*? To assert that it means baptism, is a mere assumption.

2. There are no parallel texts which support this interpretation. There are many passages in the New Testament which teach the necessity of the new birth, which represent it as the work of God, and which describe its nature and effects; but there is none in which baptism is mentioned as constituting any part of it. Now, if baptism is an essential part of this saving change, would there not have been some explicit declaration to this effect; especially since the new birth is so often brought into view in the scriptures, and represented as absolutely necessary to salvation? Can we suppose that a doctrine of such fundamental importance is revealed, and still no where unequivocally

taught? If the text under consideration does contain this doctrine, why are there not, at least, some plain intimations of the same thing in other parts of the scriptures. But for such intimations, we search the Bible in vain. I know that other texts are referred to by those who adopt the interpretation in question. But no one has ever been adduced more unequivocal than that which we are considering. The one principally relied on is Tit. 3, 5. *According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost.* But, it will be observed that nothing is here said concerning baptism. To affirm that by the *washing of regeneration* the ordinance of baptism is intended, is again taking for granted what needs to be proved. It is equally doubtful, to say the least, whether this phrase means baptism, as whether the phrase "born of water," has this meaning; and there is no more gross departure from all the rules of sound interpretation, than to explain one doubtful passage, by another equally doubtful.

3. At the time of our Lord's conference with Nicodemus, christian baptism was not instituted.* The old dispensation had not ceased. Circumcision was still binding, and all the ordinances of the Jewish ritual. Christian baptism was not instituted until after Christ's resurrection. The first account we have of it is in the commission given to the Apostles. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Previously to this, we have no account that Christ ever enjoined baptism. In all his preaching, so far as we can learn, he said nothing on this subject. And the reason is obvious. The time had not yet come, for baptism was to be an ordinance of the

new dispensation, to be instituted. Now, is it credible, that our Saviour in his conference with Nicodemus should refer to an ordinance which had not been instituted? Especially is it credible that he should declare it to be essential to that new birth, without which he had just informed Nicodemus he could not see the kingdom of God?

4. If by the phrase "born of water" baptism be intended, then none can be saved without baptism. The declaration of our Lord is absolute. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." According to this interpretation, every person of whatever character, dying unbaptized must be lost. But did Christ declare baptism to be essential to salvation, and with the same lips afterwards promise the *unbaptized* thief, that he should be with him in paradise? Should it be said to evade this difficulty, that by the "kingdom of God," the visible church only is intended; there is an insuperable objection to this explanation. According to this, no man can enter the visible church without being born of the Spirit. But is this impossible? Is it impossible to make a hypocritical profession of religion? Is every man who joins the church, let his motives be ever so base, born of the Spirit? Does he become a child of God, and an heir of heaven? Was this true of Simon Majus? Is it true of those to whom Christ will say at the judgment, "I never knew you?"

5. To suppose that the phrase "born of water" means baptism, is to ascribe to this ordinance, an importance which is no where else given to it, in the scriptures. According to this interpretation, baptism is as essential to salvation as regeneration, for it is itself an essential part of regeneration.—But no such importance is ever given to baptism. It is said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." But it is not said, he that is not baptized shall be damned. Nor is it any where said, except a man

* This, so far as I know is admitted by all who adopt the interpretation here opposed. Dr. Mant says, "Our Saviour was here alluding by anticipation to the sacrament of baptism which he meant to ordain." Tracts. p. 8.

be baptized, he cannot see the kingdom of God.

6. The apostle Paul thanked God that he had baptized none of the Corinthians save Crispus, and Gaius, and the household of Stephanas. But if baptism be essential to the new birth, then Paul was not instrumental in the regeneration of these believers. If they ever were born again, it was at their baptism ; and the person who administered this ordinance, was the instrumental cause of their regeneration. Yet Paul tells these same Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers ; for in Christ Jesus I have *begotten* you through the Gospel."

7. That our Lord did not mean baptism by the phrase "born of water," is evident from the reprimand which he gave to Nicodemus. "Art thou a master of Israel and knowest not these things ?" But what means had he of knowing these things, if baptism is an essential part of the new birth ? Where could he have learnt this doctrine ? Not from the Old Testament ; for no such doctrine is there inculcated. Not from the mere custom (a custom of human institution,) among the Jews, of baptizing Gentile proselytes ; for he certainly could not be expected to infer the necessity of baptism to salvation, especially to himself, being a Jew, from such a practice. Not from the New Testament ; for that was not then written. How then could Nicodemus have known these things ? And how could he be criminal for his ignorance ? And did our Lord upbraid him for not knowing a truth which had never been revealed, and which he could not possibly have known ? If Christ inculcated simply the necessity of a change of heart ; this is a truth abundantly taught in the law and the prophets ; and a truth which Nicodemus ought to have well understood. In this view of the subject we can see the utmost propriety in the reprimand which he

received. But if water baptism is essential to the new birth and to salvation, and if this is what our Saviour inculcated, Nicodemus was quite excusable for his ignorance of this truth ; for it was a truth which had never before been revealed.

8. If baptism is essential to the new birth, (as the interpretation in question supposes) it will follow, that no unbaptized person can be the subject of evangelical love, faith or obedience. It is written "Every one that loveth is *born of God.*" Again. "Whosoever believeth that Jesus is the Christ is *born of God.*" Again. "Every one that doeth righteousness, is *born of Him.*" Now the argument stands thus.

Every one that loveth is born of God ; but, no unbaptized person is born of God ; therefore, no unbaptized person loveth.

Again. Whosoever believeth that Jesus is the Christ, is born of God ; but, no unbaptized person is born of God ; therefore, no unbaptized person believeth that Jesus is the Christ.

Again. Every one that doeth righteousness, is born of Him (God) ; but, no unbaptized person is born of God ; therefore, no unbaptized person doeth righteousness.

And is it so ? Must a person be baptized before he can love, or believe, or do righteousness ? Was not the dying thief a believer ? Was not Cornelius a devout man, and one that feared God, and one that had received the Holy Ghost before his baptism ? Did not the three thousand on the day of Pentecost, receive the word, and of course believe, before they were baptized ? But the case of the eunuch decides the point. "The eunuch said, see here is water, what doth hinder me to be baptized ? And Philip said, if thou believest with all thine heart, thou mayest." Mayest what ? Mayest be baptized, i. e. regenerated according to the interpretation in question. But "whosoever believeth that Jesus is the Christ is *born of God.*" If then,

the eunuch did believe with all his heart, he was already regenerated ; yet this was required as the condition on which he was entitled to receive baptism. The ordinance of baptism, then constitutes no part of the new birth. So far from it, that no adult person has any right to this ordinance, till he has been born again. The proof therefore, is conclusive, that whatever our Saviour meant by the phrase "born of water," he did not mean baptism.

But the question returns, what was his meaning ?

Water, I apprehend, is used in this passage, not in a literal, but in a figurative sense, to denote the purifying effects of the Holy Spirit. If this idea be correct, to be born of water, and to be born of the Spirit, are but different modes of expression to signify the same thing. The one, however, may be designed to point out the nature of the effect produced, and the other the agent, by whom it is produced. It is well known that water is often used in the scriptures as the emblem of the Holy Spirit. When Jesus said "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water ; this spake he of the Spirit which they that believe on him, should receive." When it is said "I will sprinkle clean water upon you, and ye shall be clean," there can be no doubt that the influences of the Spirit are intended. Why then may we not suppose that the term water is used in the same emblematical sense, in the passage under consideration ?

Should it be objected, that the form of expression, "born of water and of the Spirit," clearly imports that two distinct things are intended. I would reply that similar phraseology is often used to describe, not two distinct things, but what in the sense above supposed is one and the same thing. Take the following texts for examples. "Make you a new heart and a new spirit." "A new heart will I give

you, and a new spirit will I put within you." What is the difference between a new heart and a new spirit ? "I will pour water upon him that is thirsty and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring." In this passage water and the Spirit evidently denote the same thing. The promise conveyed in figurative language in the first part of the passage, is repeated in more literal language in the last part. The apostle says, "In demonstration of the Spirit and of power," i. e. of the powerful Spirit. John the baptist also, speaking of Christ says, "He shall baptize you with the Holy Ghost and with fire." That by fire, is here intended the application of literal fire, no one can suppose. The meaning evidently is, that Christ should baptize with the Holy Ghost, "which has the energy and efficacy of fire to refine us from our dross and corruptions ;" so in the passage under consideration, to be born of water and of the Spirit, is to be renewed by the Holy Spirit, which, like water, purifies us from the pollutions of sin.

For the Christian Spectator.

Explanation of Psalm, Ix—7.

"EPHRAIM also is the strength of mine head." In the highly figurative language of the East, God is here represented as a monarch rejoicing in the extent of his dominions, and the subjection of his enemies. "I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gil-ead is mine ; and Manasseh is mine, Ephraim also is the strength of mine head ;" i. e. Ephraim (a large and warlike tribe) is the *guard or protection* of my head : deriving the image either from the helmet which protects the head in battle ; or from the body guard, which is the *defensio capitatis*, the guard of the head or life.

P.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

As a Christian Spectator, you must have noticed with no small degree of satisfaction, that the annual observance of a day of thanksgiving, for the mercies of God, has been adopted from the New England, into some of the sister states.

While participating in the pleasure which all christians must experience, in view of this pleasing testimony to the worth of the religious institutions of our ancestors, I have been pained by the perusal of some remarks which appeared in the "American Monthly Magazine, and Critical Review," No. II. Vol. II. p. 95. respecting the celebration of thanksgiving-day.

In the miscellany above referred to, a correspondent of the Magazine, undertakes to inform its readers, of the manner "in which this festival is celebrated in that part of our country where it was first established." After several observations, some of which are correct, while others are not so, he remarks, that, "after an ample repast, and becoming libations, *the male members of the family, old men and boys, repair to the fields, and divert themselves till sunset at foot-ball, cricket, and similar sports.*" "Such," he adds, "is the manner in which thanksgiving-day is kept by the descendants of the pilgrims; and by keeping it in this way, it becomes an efficacious means of invigorating those home-bred virtues of which a people should be proud."

I would inform this writer, who signs himself, "Theophilus," that neither the "pilgrims" nor their "descendants," have observed thanksgiving-day in this manner. He has correctly stated, that "in New England, divine service is performed in the churches in the morning, and in the morning only;" that "at dinner all the scattered members of each family,

with all their offspring, meet at the hospitable board of its head," and also, that, "on this day, that board is spread with unwonted profusion."— This is the first time, however, I have understood that the yeomanry of New-England, evince their gratitude to the Author of all good, by repaing from this table, "to the fields, and diverting themselves till sunset." I have never observed such a practice. The proclamations of our governors, in Connecticut at least, uniformly declare, in reference to thanksgiving, that "all servile labour, and vain recreation, on said day, are by law forbidden." It is not, however, denied, that in defiance of law, and of order, a few persons, may, at such seasons, under the covert of some forest, or in the depths of some retired valley, devote themselves to those amusements which are mentioned in such terms of approbation.

I will mention what, upon this anniversary I have seen. I have seen families, after rising from the board of plenty, attentively listen to a portion of the word of God. I have heard them sing a hymn of praise, and have then united with them in addressing the Great Benefactor of men, in the language of humble adoration, with the confession of sin, and "thankful acknowledgment of His mercies."

I would ask "Theophilus" which of these two practices, he would, as "a lover of God," (for such his *name* declares him to be,) recommend?

One of the proprietors of the "American Monthly Magazine, and Critical Review," at the time the communication of "Theophilus" appeared, and who is at present, the sole proprietor, is a native of Connecticut. I regret that he should have permitted such a communication to deform the pages of his work; and still more regret, that he should have published it with a favourable

comment, in which he united with his correspondent, in advising that the theatre should not be shut on the evening of such a day, but that the usual dramatic entertainments should be given, and the profits accruing, devoted to some charitable purpose; adding as a reason, which if true, is to be lamented, that "*there are few who will not tolerate a doubtful evil for the sake of a positive good.*"

I admire as much as Theophilus, "the home-bred virtues" of New-England, but cannot unite with him in thinking that "a people should be proud" of them; and would remind your readers that it was not by skill at "foot-ball, cricket and similar sports" but by active obedience, and patient suffering; in a word, that it was "*through faith*" the pilgrims obtained their "good report." Their faith then follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and forever.

E.

To the Editor of the Christian Spectator.

As I presume it will be consistent with your intended publication, to solve the doubts of your readers; I beg leave to turn your attention to a subject, about which some honest minds have been troubled. I allude to the practice of giving publicity to acts of charity. It has been customary, to notice in periodical works, not only the sums contributed for charitable purposes, but also the names of the contributors. Thus the charity of an individual is proclaimed from one end of the land to the other. Now, how can this practice be reconciled with the following direction of Christ:—"But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret?" Is not this command plain and positive? It has, I know, been said in favor of the above mentioned practice, that it excites to emulation; and of course that more money is thereby gained to the treasury of the Lord. But, may we do evil that good may come? Are

we at liberty to break Christ's commands, with a view to promote his cause? If you, Mr. Editor, or some other person through the medium of your work, would give an answer to these enquiries you might dissipate the doubts of some, and would certainly gratify your friend, W. S.

To the Editor of the Christian Spectator.

MR. EDITOR,

IF the following remarks will subserve the interests of Zion, and are thought worthy of a place in your miscellany, they are at your disposal.

THE church of Goshen, in this state, have resolved to honour their master. They purpose to meet once a year, to consult for the glory of Christ, and the enlargement of his empire. At each meeting, they are to designate a sum, which, they will, the ensuing year, pour into the treasury of the Lord;—each member to contribute according to his, or her ability. In the current year, they will raise fifty dollars, and these extra exertions, shall not diminish their other charities. To this they were excited, by a perusal of "*The conversion of the world, or the claims of 600,000,000.*"*

When I first cast my eye upon this resolve, my prayer, I hope, ascended to God, that he would bless that church with the effusions of the Holy Ghost. How nobly have they acted! I will, Sir, give you some of my reflections on reading that record.

What a stimulus does this give, to the ministers of Christ, to make every possible exertion to enlighten the world. If Hall and Newell had not given us that interesting work, perhaps the church of Goshen, had remained unmindful of their duty, and had not made these increased exertions for the spread of the everlasting gos-

*A pamphlet bearing this title, is the joint production of the Rev. Messrs. Gordon Hall and Samuel Newell. It was sent to this country in manuscript, and has been printed for the American Board of Commissioners for foreign missions, by Flagg & Gould, Andover. Ed.

pel. Their present and future happiness had then been less, and the many whom their charities shall save, had gone down to hell before one ray of gospel light had met their eye. Should they increase the sum, the ensuing year, and should a few other churches join them, soon, one more missionary will enter the field, and some dark province of India, some vale of Africa, some desert of Tartary, or some isle of the Pacific, may thus receive the bread of life a century sooner than otherwise they would have done; but that century, without the gospel, would close the prison of hell upon three or four of their shortlived generations. Will not other churches go and do likewise? This is a day when good example has a mighty influence. We shall perhaps hear of similar cases, till every church in christendom, will do its duty, and pour its wealth into the treasury of the Lord. A thousand missionaries may leave our shores, sent out by their charities and comforted by their prayers, and thus the dreary wastes of our famishing world, may be visited with the dews of heaven. I do not pretend to know the secrets of futurity, but am very confident that the churches of our Lord Jesus Christ, will feel the influence of such an irresistible example.

When this impulse is felt, if those dear missionaries, who have plead for the unevangelized nations should die, they have done enough. Buchanan had done enough, when he had made and written his "Researches," and went home to rest. The lamented Mrs. Newell, when she had adorned her diary with her farewell letters, and exhibited the christian character, in the midst of disease and death, had done enough. Her departure has roused our western hemisphere to action; many are prepared to copy her self-denial, and die as she has done, in the cause of Christ.

If the example of the church in Goshen, is followed by the churches of Christ, throughout our land, and "the claims of the 600,000,000," should be

the means of this mighty movement, the worthy authors will have filled up already a long life, and will die in a good old age; should they enter upon their eternal rest to-morrow.

Who then that loves the Lord Jesus Christ, will not make every possible effort to enlighten the world? We cannot estimate the effects of our own exertions.

The researches of Buchanan, and the memoirs of Mrs. Newell, have combined to create a tone of feeling, the happy effects of which cannot fail to pass down with increased ratio, through all the future tracts of time; and if *the conversion of the world*, should awaken all our western churches, as in the case of Goshen, it will do more than Hall and Newell, and all the missionaries now in the field, could achieve if each should live and be active, through a century. "Cast thy bread upon the waters, for thou shalt find it after many days."

The people of God, it is hoped, will act when they have light. They remain inactive, only while they do not know their duty. Christ delivered his gospel to the church, and bid them pour its contents into every human ear. "Go ye into all the world, and preach the gospel to every creature." But the church has slumbered these eighteen hundred years.—Thus the last command of the ascending Saviour, has sounded in the ears of God's people, with little effect, through sixty generations. This criminal inattention to Christ's command, may be accounted for, in part, by the fact, that erroneous opinions have been entertained, concerning the moral state of heathen lands. Many writers have extolled the wisdom of the laws, and the purity of the morals, which prevail in these countries, and have, in some instances, even maintained, that amid the corruptions of idolatry, the Supreme Being was worshipped by no inconsiderable numbers, in spirit and in truth.

Such declarations were for a while received with unsuspecting readiness; but accounts given by men, to whom

the religion of Jesus is dear, has corrected the erroneous impression. More correct information has been received, and it is the free circulation of religious intelligence, that makes the present age differ from all past ages. The dark places of the earth have been explored, the miseries and the crimes which prevail in them, are discovered. Few, now assert the morality and the piety of the heathen. The moral telescope has pierced those tracts of desolation, and has brought nigh, the funeral pile, the dying widow, the immolated infant, and all the scenes of obscenity and blood, that curse the gentile lands. The result is, that the christian world is half awake. More light will produce stronger impression, and more action. It is yet only the morning twilight, and but few are at their work; soon the sun will have risen, and the fields will be thronged with labourers. Every new missionary establishment, opens to the eye of charity, a new province of the kingdom of darkness. The board of commissioners have at length appointed missionaries for Jerusalem, in hopes to create a fertile spot, in that centre of moral desolation. The churches I hope will soon have intelligence from the hill of Calvary, and be told that the standard of the cross is erected upon the site of the ancient temple. How cheering to the christian, will these tidings be! what a mighty impulse will they communicate to the streams of charity! From Jerusalem we first received the gospel; and is there a pious heart, that will not leap for joy, to restore, when opportunity shall offer, the inestimable gift? Thus every missionary while he strikes up a light in some region of the shadow of death, will roll back upon his native land a Macedonian cry that will spring the pulse of charity, and multiply the resources of christian benevolence; and the day will soon be here, when, to feel for the miseries of a perishing world, and to give that feeling its proper ex-

pression in acts of charity, will be considered, as an essential evidence of christian character. May we not expect, that while the great purposes of christian fellowship are duly regarded by the churches, they will also, consider themselves, as bodies of men, associated for the promotion of the divine honour, and for the spread of the gospel; and that they will act accordingly? Thus doing, the blessing of the God of heaven will rest upon them. The world will no longer ask, "what do ye more than others?" To the members of that church whose resolve has been the occasion of these remarks, I would say, "You are strangers to me, but go on, dear brethren, and when the mystical temple is erected, and the top stones are about to be laid, may you all be there to aid the shout, *grace, grace unto it.*"

A. D. C.

For the Christian Spectator.

The following lines were written on parting with a gentleman at the door of one of the Protestant churches in Paris, immediately after divine service.

Stranger! I know thee not by name,
And yet my heart is knit to thine;
Our Heavenly Father is the same,
And thy Redeemer, too, is mine.

Stranger! I read it in thine eye,
And in thy accents meek and mild,
And in thy words of charity,
That God has chosen thee his child.

The moment was a fleeting one,
In which we felt the christian tie,
But while these eyes behold the sun,
Sacred shall be it's memory.

Perchance beyond this world of care,
God may permit our souls to meet,
And in the realms of bliss to share,
Remembrance of an hour so sweet.

Meanwhile his guardian care attend
Thy pilgrimage where'er it be;
The blessings of his grace descend
Into thy bosom constantly.

T. H.

Review of New Publications.

Introductory Remarks.

As the Christian Spectator proposes to keep a watchful eye over the operations of the press, and to investigate the claims of authors to the patronage of the public, we shall preface our critical labours, with a brief outline of what we conceive may be the *advantages of reviews*. We are aware that such articles in any periodical work are, by some, regarded with jealousy and distrust. The whole class of reviewers are represented by such persons, as arrogant and capricious conservators of taste and sentiment, who approve and condemn as prejudice or party may dictate, without any regard to the sanctions of the best literary and doctrinal canons.

We readily admit that there is some foundation for this severe censure. Ignorance, prejudice, and passion, have not unfrequently gained a temporary possession of the critic's chair, and have praised, or censured, in defiance of taste, of argument, and of sound doctrine. It is, however, irrational and unjust to condemn a whole class of men, for the wickedness or indiscretion of a few; or to ground a sweeping condemnation of any thing upon the abuses to which it is liable. What is there valuable on earth which has not been perverted? What profession or employment which may not be disgraced by unprincipled pretenders?

The advantages of critical notices of the publications of the times, are, we think, many, and highly important. Sophistry may be detected; error exposed, and confuted; arguments condensed; arrogance chastised; and real merit encouraged. Sincere christians, who, while they hold alike all the essential doctrines of the gospel, disagree upon some minor points, may be conciliated, and the asperities of controversy softened. Let it be remembered, also, that as a principal

advantage of good laws in a community, is the prevention of crimes, so much may be accomplished in the same way, by the preventive influence of fair and manly criticism. Every author should know and feel, when preparing his manuscripts for the press, that he is directly amenable, to some respectable literary tribunal. It is extremely important, that men who have nothing useful to say, should be deterred from appearing in print, by the wholesome discipline, which they see inflicted upon their predecessors of the same class.

We would also observe, that a review will frequently give information respecting a publication, which some may not have leisure to read, and which perhaps can but with difficulty, be procured. The laborious may thus obtain a pleasing refreshment, and the wishes of the curious may be satisfied.

Of the numerous publications issuing from the press, some are worthless. It may save the money of a portion of our readers, to be informed of the fact. Some are valuable; to those, many may wish to be directed.

Pamphlets are frequently published, denying all that is holy in doctrine, or correct in practice. To these, professed answers cannot be written. Who would consent that the attention of our valuable men, should be continually diverted from the subjects of their labours, to detect the arts of malice, or to strip the mantle from an ill-concealed infidelity? Notices of such publications in the columns of a magazine, monthly issued, and which is extensively circulated, can be prompt, and while the bane is eagerly distributed, and received without suspicion, the antidote can thus be circulated with equal rapidity, and arrest the progress of mental disease, or moral death.

While it should be the object of reviews to elevate the standard of taste, their design is not merely verbal or

technical criticism. Grammatical or rhetorical errors, do not deserve the same animadversion as the deficiency or incorrectness of argument. The legitimate object of criticism is not to bring all statutes to the test of the iron bed-stead, nor to compel any two men to think, or write exactly alike on any given subject. It is not to represent mere rites and forms as the essence of religion, nor to magnify verbal criticisms, and slight distinctions into broad and fundamental principles. It is not to strain at a gnat in one author, and swallow a camel when presented by another ; not to build up a party, *but to elucidate and defend the truth.*

Deeply sensible, then, of the immense value of truth, we shall devote our time, and the measure of talents, entrusted to us, for its elucidation. In its defence, also, we shall be resolute ; and while remembering that the "weapons of our warfare are not carnal," we hope that we shall not fall into the condemnation of those, who "love the praise of men, more than the praise of God." We shall "give no place, no not for an hour," to the insidious worldly policy, which under the specious garb of liberality, cordially embraces errorists of every name, and frowns only upon such, as in every age, have been "the light of the world." We trust, that we shall not revile, where we should pity, and remonstrate, and pray. When we see men yielding to the momentary impulse of unchristian feeling, and contending fiercely about modes and forms, we shall address them in the language of conciliation, "Sirs, ye are brethren, why do ye wrong one to another."

From the sentiments we have expressed, our readers will perceive the course, which, by the grace of God, we shall endeavour to pursue, in this arduous, and responsible part of our undertaking. It is not our design particularly to notice, every new publication which comes from the American press, nor to confine ourselves to

books written in our own country ; nor yet wholly to neglect the works of those "mighty elders," of the last century, whose "names shall be had in everlasting remembrance." In making our selections, however, we shall not be governed by coincidence of views, or local prepossessions, but by a paramount regard to the glory of God, and the interests of the Redeemer's kingdom. In the attention, which we shall sometimes bestow upon works of taste, and miscellaneous publications, we shall endeavour not to forget our character as Christian Spectators ; but so to shape our remarks that they may have a direct bearing upon the great object of our miscellany. We shall not be inattentive to the character and principles of cotemporary Magazines, or Literary Journals, nor shall we hesitate to caution our readers, against whatever we may discover, that is inimical to revealed religion, or subversive of the gospel of Christ.

Believing as we do, that great men, are not always wise men, and that even wise men, are not infallible, we shall not receive opinions though supported by the highest human authority, without first bringing them to the standard of revealed truth ; and if at any time, we should be convinced of the mischievous tendency of a learned and popular work, we shall feel it our duty to animadvert upon its contents, with perfect freedom. If in probing the unsound part of an author's system, we shall give pain, we hope that our earnest wish to cure the patient, will justify the seeming harshness of the operation.

With such views and intentions, we hope that our present attempt to gain a share of the public attention and confidence, will be regarded with a favourable eye, and that if we should never become a high court of appeals, our decisions will at least be characterised by christian candour, and strict impartiality.

Discourses on various points of Christian Faith and practice; most of which were delivered in the Chapel of the Oratoire, in Paris, in the Spring of 1816: by THOMAS H. GALLAUDET, Principal of the Connecticut Asylum, in the United States of America, for the education of the deaf and dumb. Hartford: published by Samuel G. Goodrich, 1818. 8vo. pp. vii, and 239.

THE circumstances in which these discourses were delivered, cannot fail in some degree, to interest the reader, and to recommend the author to his christian affection. That Mr. Gallaudet, at the moment when the great object for which he had crossed the Atlantic, was at last within his reach, and while he was prosecuting, with all the ardour of his soul, those studies which were to qualify him for the important station he now holds, should turn aside from these pursuits, to prepare and deliver a series of discourses to a little company of his own countrymen and of Englishmen, who wished to keep the sabbath holy in a land of strangers, is to us, a pleasing evidence of his piety and benevolence. We rejoice that the fruit of these truly christian labours is now permitted to appear beyond the narrow eircle in which it was at first displayed.

This volume commends itself to men of taste and piety, by a chastened elegance of style, by elevated trains of thought and sentiment; by passages of exquisite delicacy and tenderness of feeling, by an uncommon and philosophical accuracy in the statement of truths, and still more, by the truly scriptural views which it gives of the christian doctrines and duties. Most of the literary productions of our country are marked by a business-like haste, and want of care in composition and style, and by consequent offences against good taste, which do not fail to bring upon them the censures of European critics; while their excellences consist in the plain statement of scriptural doctrines,

the lucid train of argument by which these doctrines are supported, and those addresses to the conscience, which seem to produce a better effect, or at least to be regarded with a more favourable eye, on this side of the Atlantic, than on the other. Our writers on divinity, are also thought to be characterized by extending the doctrines of the gospel to their utmost consequences, attaching to them novel and startling inferences, which are sure to alarm or offend the settled orthodoxy of the old world. But we shall be much disappointed, if the volume before us does not meet the approbation both of English critics, and of English christians.* We doubt whether sermons can be found in our language, in which there are fewer offences against correct taste, or sound orthodoxy; in which the beauties of composition and language are more chaste and delicate, or the sentiments derived with more simplicity from the word of God. Mr. Gallaudet is equally free from the temerity which would place the conclusions of his own reason, on a level with the declarations of God's word, and the timidity which would cause him to shrink from a plain avowal of the distinguishing doctrines of the gospel. In reading his discourses, we do not see an unusual strength of reasoning powers, employed in making astonishing deductions from established truths, but we do see and admire a patient investigation of the word of God, an unusual diligence and care in collecting and comparing the various passages in the gospel which may throw light on the subject of his examination, and a scrupulous

* This review is the production of a correspondent, and it may not be improper to mention, that at the time of writing it, he was not informed that these sermons had excited the attention of our English brethren, and, also, that when the review was consigned to our hands, that number of the Christian Observer, which contains a notice of these sermons had not reached this part of the country. The conductors of that masterly work speak of Mr. G's sermons in terms of unqualified approbation.

caution that the doctrine which he deduces from them, may not be more broad and sweeping or more emphatic and pointed than the scriptures will warrant. His only object is the discovery and defence of *revealed* truth, and his arguments are declarations of scripture. If all christian authors would write in this manner, we believe that a union of sentiment among real christians, would be nearly effected by this means alone, and we are quite sure that religious controversy between those who look upon each other as the followers of Jesus, would no longer deform and disgrace the church of Christ. But it is time we should give the reader an opportunity to judge for himself of the correctness of these remarks, by placing before him several extracts from the sermons.

The following extracts afford a specimen of our author's cautious adherence to the simple declarations of the gospel, while stating and inculcating its most important doctrines.

" Of the nature of God's will, as an attribute of His divine mind, we know nothing. How far it resembles our own, and how immensely it differs from it, we must be forever ignorant. " Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know? " This should lead us to be very humble and modest in all our speculations concerning God's sovereign will and pleasure; how he truly purposes every event that takes place, and yet in such a way as to leave man's free agency and accountability entirely unimpaired. We should rest satisfied with the plain and express declarations of scripture on this subject, and make them the ground of our faith and confidence in God, without venturing to attempt its explanation by our own reason. " Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of his law."—p. 73.

" I pretend not to shorten the line of those who venture to fathom these deep and awful subjects. " Let every man be fully persuaded in his own mind." But to those whose eye can measure but a little way the boundless ocean of God's providence, and who, sensible of the darkness of their minds, exclaim with the Apostle,

" O the depth and riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"—to such, one plain declaration of scripture is more satisfactory than all the speculations of human reason. From God's word they learn that he will be glorified by the punishment of transgressors, and by those very events which are brought to pass by means of their disobedience; that this very disobedience and punishment, however, were foreseen by him from eternity; nay, that he permits them to exist, and sustains in being the very agency of man by which they are produced, yet in such a way as to preserve his own holiness and justice unblemished, and to render the sinner guilty and inexcusable. With this the believer is satisfied. He knows that the Judge of all the earth will do right, and he adopts the submissive language of our Saviour: " Even so, Father; for so it seemed good in thy sight."—pp. 73, 74.

" What is meant by the drawing spoken of in our text.—Its Author is the Holy Spirit, procured by the sufferings and intercession of Christ, and sent by God the Father into our miserable world, to accomplish the benevolent purposes of Redeeming Love. This mighty and mysterious Agent is every where spoken of in Scripture as the proper efficient cause of faith in Christ. It is He who rouses the conscience of the sinner to discern the enormity of his guilt, the spirituality and extent of that law which he has broken, the holiness and justice of that Being against whom he has sinned, the dreadful doom to which he stands exposed, and from which nothing can save him but the mercy of God through Jesus Christ. It is this Spirit, who having thus convinced of sin, of righteousness, and of judgment, discloses to the guilty soul its forlorn and wretched state, guides it to the foot of the Cross, destroys all its proud reluctance to receive the pardon of God as a free and unmerited gift, and disposes it to rely on Jesus Christ as its only Saviour.

" Such is the effect of the drawing spoken of in our text, and such its Divine original. And is it not the part of true humility, my brethren, to rest satisfied with this concise and scriptural account of our subject? Shall we venture to explore its profound and mysterious abysses? Shall we measure the thoughts of the infinite and incomprehensible Mind, by our own? Shall we, to whom every thing that surrounds us is a mystery; who are bewildered and lost in the contemplation of the meanest reptile that crawls beneath our feet;—shall we dare to scan the mode in which the holy Spirit of God has access to our minds; how he enlightens our understandings, controls our wills, regulates our affections, subdues our sins, renovates our hearts, and draws

us to Jesus Christ? Shall we attempt to reconcile the absolute necessity of this agency with man's entire responsibility and guilt; or its certain and uncontrollable effect with his character of moral freedom? Shall we do this in the hope of getting rid of difficulties, which, it must be confessed, attend the consideration of this subject? Or, shall we not rather acknowledge, that we find no greater perplexities here, than in a thousand other topics connected with man's existence as an accountable or even intellectual being? Shall we not, as becomes us, believe what Christ hath spoken, although to us mysterious and incomprehensible—'No man can come to me, except the Father, which hath sent me, draw him?' But, my brethren, such is not the humility of man. He pries, with eager and even audacious curiosity, into the secret things of God. Hence it is, that so much has been written on the subject of Divine influence, with the design of rendering it plain and intelligible to the human capacity." pp. 163—165.

Although Mr. G. uniformly manifests such deference to the word of God, and such distrust of human reason, when employed on subjects of revelation, yet in answering the objections of the infidel, he feels himself at liberty to meet his antagonist on his own ground, which is that of philosophy.—Whether he has come off victorious from the contest, we leave our readers to judge—

"In the first place, then, Unbelief doubts the possibility of Divine influence—and why? Because it can discover no traces of this influence in its own mind, and because it deems it to be inconsistent with the freedom of human agency.

Let us attend to these two particulars.

Unbelief can discover no traces of a Divine influence in its own mind.—But surely this is a very unsatisfactory argument to prove that it has not affected the minds of others. Shall the sickly invalid, who has from his very birth, laboured under the constant pressure of lassitude and disease, be justified in concluding that no one feels the benign influence of health, because he has never been conscious of it? Strong and unequivocal is the testimony of thousands, whose clearness of apprehension, sobriety of judgment, and veracity of assertion, in all other cases, are never called in question—that they discover within themselves a wonderful transformation of temper and conduct which manifests itself to be the effect of a Divine influence, by marks the most distinct and certain. Now, surely, it is neither the part of candour nor good sense, to deny the reality of that which is

attested by the most respectable witnesses. But Infidelity is not satisfied with this reply to its objection. It starts another difficulty, more subtle and ingenious. 'Every one,' it says, 'even the advocate for a Divine influence, who is careful to turn his view inward and examine attentively what passes within his own mind, will discover there nothing but his own thoughts, emotions and purposes. He will soon find, that these succeed each other in a certain order; that one, as it were, grows out of some other preceding it; that all are under the guidance of his will, though subject in a certain sense to that principle of association which is one of the fundamental laws of the human mind.' Now, admitting all this to be true, what does it prove? Why this precisely, and this only, that the human mind is subject to certain laws, which so control it as to produce a regular and connected train of thought and action. And is this inconsistent with the possibility of a Divine influence? *Who* gave the human mind these laws? *Who* sustains their operation? The Father of spirits. And cannot he through the instrumentality of these laws, have access to those very souls which he supports in being, so as to guide and direct them as he pleases? But to press the unbeliever more closely—let him tell what these laws are; what *any* laws are, whether of Providence, of Nature, or of Grace, but a certain *uniformity* of operation which the Divine Being has seen fit to adopt in the exhibition which he makes of himself to his intelligent creatures. It is this very *uniformity* which displays him, in the greatness of his strength, moving onward in silent majesty to the completion of his vast and incomprehensible purposes. And yet it is this very uniformity which leads us blind and sinful mortals to overlook, to forget, and even to deny the interposition of his power and his grace. 'In him we live, and move, and have our being,' although many of the most important processes of our animal frame go on so silently, and secretly, that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body, that we are unable to discover the mode; and yet we acknowledge the reality of that Divine Agency which sustains and manages our corporeal existence. What symmetry, order, and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of heaven, which are there placed, and continue their accustomed rounds, 'for signs and for seasons, and for days and for years.' Every thing goes on under the direction of what we call the Laws of Nature; and yet it is the great Creator of all things who 'clothes the grass of the field,' 'causes the day-spring to know his place,' 'binds the sweet influence of Pleiades,' 'looses the bands of Orion,' 'brings forth Mazar-

oth in his season,' and 'guides Arcturus with his sons.' Now we do not deny the influence of God upon our bodies, or upon the material world, because we see this influence only in its *effects*, or because it acts with constant and regular *uniformity*. How unwise, then, nay how wicked, is the unbeliever who rejects and treats with contempt the Doctrine of a Divine influence upon the mind, simply because the mind is under the direction of regular and uniform laws of thought and action! But another difficulty is raised. 'Granting,' it is said, 'the possibility of a Divine influence, how is this to be reconciled with the freedom of human agency?' I answer: Just as many other apparent difficulties are to be reconciled, where one truth seems to clash with another, by establishing each on its own proper basis, by its own proper proofs; and then acknowledging, with a candid and humble mind, that we blind and erring mortals cannot fathom all the works and dispensations of the infinite and eternal Spirit. Our Saviour has expressly declared, in the words of our text, 'No man can come to me, except the Father, which hath sent me, draw him.' These are the words of Him who, by way of eminence, called himself 'The Truth.' His declaration is enough to satisfy us, that God does exercise a divine influence upon man; especially since it has been shewn, that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind. That we are free agents, we know by our own consciousness. Here, then, each of these truths has its own proper proof: both satisfactory, both convincing; and if we reject both on account of apparent inconsistencies and difficulties, we may as well turn sceptics at once on all moral and religious subjects, nay on many subjects connected with the daily concerns and conduct of our life. Let us tremble, then, my brethren, at the thought of resisting and grieving that Spirit of grace which alone is able to draw us to Jesus Christ. Let us no longer do this by cherishing unwise and wicked doubts respecting the reality and efficacy of his influence."—pp. 148—152.

The introduction to the eighth discourse, contains a sketch of the character of Jesus Christ, copied immediately from the portrait drawn by the pencil of inspiration. It is as follows:

"From these words, (John xiv. 1.) I propose, my brethren, at this time to direct your thoughts to Jesus, 'the Consolation of Israel'; and what an object of delightful vision to the eye of faith is Jesus Christ! In him dwells all that is admirable in excellence, and attractive in loveliness: for he is the 'brightness of the Father's glory, and the express image of his person.'

They who saw him while *on* earth, 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' They who shall see him in heaven, will behold him clothed in ineffable splendor, 'seated on the right hand of the Majesty on high, swaying the sceptre of universal empire, victorious over all his enemies, and dispensing to his friends an immortality of life and peace and joy! But we, my brethren, who yet 'see through a glass darkly,' can only behold him as delineated by the pencil of sacred history. The Evangelists have given us his portrait. Though faint, it is faithful: and the more minutely we examine the lineaments of our blessed Master, the more shall we have to admire in them the beautiful symmetry and grace of perfect moral excellence, and the constant beaming forth of that Divine lustre which irradiated him in whom 'dwelt bodily all the fulness of the Godhead.' And if, while we thus admire, we also believe and trust and love, then shall 'we all with open face beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the Spirit of the Lord.' Then shall we be entitled to the animating benediction of our Saviour, "Blessed are they that have not seen and yet have believed."

—pp. 98, 99.

The principal design of this discourse is to exhibit the affectionate concern of Christ for his disciples, as manifested by "the cheering nature of the consolations which he afforded them." He thus applies the subject to his christian hearers.

"Mark, I pray you, these things. 'Set your hearts unto all the words which I testify among you this day: for it is not a vain thing for you, because it is your life.' This compassionate Saviour still lives.—'Ye have a great High Priest that is passed into the heavens—Jesus the Son of God.' 'He can be touched with the feeling of your infirmities: for he was in all points tempted like as ye are, yet without sin.' 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' Never, then, let your heart be troubled, neither let it be afraid. Never:—not under the pressure of your past guilt: 'Christ hath redeemed you to God by his blood':—not when beset with temptation: 'he is able to succour them that are tempted':—not when called to great trials of affliction: rejoice the rather, 'inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy':—not on the bed of death: he 'became obedient unto death, even the death of the

cross ;' that 'he might destroy him that had the power of death ; that is the devil ; and deliver them, who, through fear of death, were all their life-time subject to bondage.' When you pass through the last scene of suffering, fear no evil. 'The Lord shall be with you, his rod and his staff shall comfort you.' The hope of soon being with Christ, and of seeing him as he is, shall be to you 'as an anchor to the soul, both sure and steadfast.' 'Never, then, let your heart be troubled, neither let it be afraid ;' 'for all things are yours : whether life or death, or things present or things to come : all are yours ; and ye are Christ's ; and Christ is God's.'

Such, my brethren, are the strong consolations which the Saviour now affords to all who put their trust in him. And does he afford them, as he once did, to fortify his disciples against insult and persecution — against imprisonment and death ? are they now necessary to cheer the heart of the christian at midnight, in his dungeon, that he may sing praises to his God ; to make serene the soul of the martyr, that, when stoned to death, he may calmly resign his spirit to Jesus, and pray for his very murderers ?

No, my brethren : 'the lines have fallen to us in pleasant places ; we enjoy a goodly heritage.' Our religion has not now to dread the dungeon or the stake. The little Galilean band has become a mighty people. Christianity is honourable in the earth. Its present triumphs are astonishing. It has swayed momentous decisions, regarding its dearest interests in the legislative halls of the most powerful European nation. 'Kings have become its nursing-fathers, and queens its nursing-mothers.' The day is already dawning when Jesus shall take to himself his great power ; 'and the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.'

Few and insignificant, then, my brethren, are your trials when compared with those of the Apostles. And yet you have consolations strong as theirs. Who hath thus made you to differ ? Who is it that thus requires, as the test of your obedience, not that you should lay down your life for his sake, but that you cherish his graces in your hearts ; that you adorn his doctrines by your life ; that you keep yourselves 'unspotted from the world ;' that you act with faithful and zealous industry in dispensing the benefits of his gospel to 'all who are ready to perish'—to your families your friends, your neighbours, your country, and the world ? Who calls you to this delightful service ? Who promises you, as the reward of it, 'a crown of glory that fadeth not away ?' Who has provided for you, in all the trials and difficulties you may have to encounter, the most abundant con-

solation and support ? It is Jesus Christ—still the affectionate Saviour—still loving his own even unto the end. To him, then, render the entire homage of your hearts.—Let your obedience to his precepts, and your attachment to his cause, be the proof of your love and gratitude. So shall he guide you safely through the pilgrimage of this world, to the holy city above. There shall he 'feed you, and shall lead you unto the living fountains of waters, and God shall wipe away all tears from your eyes.'—pp. 111—114.

Another part of the character of our Saviour—viz. that which was exhibited by his voluntary sufferings for the salvation of sinners, is fully described in the thirteenth discourse. We copy only a part of it.

"But, my brethren, the sacrifice of this Lamb of God had a meaning most awful and momentous : it testified, that without shedding of blood, there is no remission of sin. It proved to the universe of God, the awful inflexibility of his justice ; and that sin, even in this little world, this corner of his vast dominions, was such an outrage upon the economy of his government, and, if suffered to pass with impunity, would be so destructive of universal happiness, that, to atone for it, no less a sacrifice than the Son of God was necessary. This sacrifice, too, had a meaning most gracious and condescending. It testified, that such was the benevolence of God toward those who had rebelled against him, that he was willing to devise some means by which his honour might be preserved, and yet they restored to favour. Hence was Christ wounded for our transgressions, and bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned everyone to his own way ; and the Lord hath laid on him the iniquity of us all. Now God can be just, and yet the justifier of him who believes in Jesus. When I say, therefore, that repentance is necessary, if we would obtain the pardon of our past sins, and the protection and favour of God, I do not mean, that it alone is necessary. To repentance toward God must be joined faith in our Lord Jesus Christ ;—the one, to teach us the greatness of our guilt by leading us to rely solely on the merits of the Saviour for reconciliation with God ;—the other, to produce within us that deep humility and self-abasement, that godly sorrow and contrition for sin, and that earnest purpose of amendment, which are so necessary to prepare us for approaching to the presence of Him who is of purer eyes than to behold iniquity."—pp. 187, 188.

Our author's sentiments on the *character* and *privileges* of the *sons of God* are clearly, and in our opinion, scripturally expressed in the discourse from John I. 12.

"When we consider, in the second place, the present character and privileges of the sons of God, we remark that they become such by being born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Such is the emphatical language which scripture employs to illustrate, by a striking metaphor, that mighty transformation of moral character effected by the Spirit of God alone, in the heart of the sinner.

It is a *birth*—that is, the commencement of a new and spiritual life—constituting a most intimate and affecting relation between the subjects of it and its Author.—By it, they become his sons in a peculiar and appropriate sense: for they are made partakers of his divine nature. They are conformed to the image of his First Born, even of him who is the brightness of the Father's glory, and the express image of his person. They enjoy a communion with the Father and the Son, the closeness of which is described in the memorable prayer of our Saviour for his disciples: 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us.'—In the like manner it is said, 'Every one that loveth, is born of God; that is, a son of God possesses, though in a very imperfect degree, the same divine benevolence by which God himself is preeminently characterised, when he is styled 'Love.' Hence, also, the peculiar force and propriety of those precepts which are given to believers on account of the resemblance between them and their heavenly Father; 'Be ye, therefore, merciful, as your Father also is merciful.' 'Love your enemies, that ye may be the children of your Father which is in heaven.' 'Be ye, therefore, perfect, even as your Father which is in heaven is perfect.'

To be a son of God, then, is to be born of God, and to be made a partaker of the Divine nature.

2. The sons of God become such by being adopted into his own family: for although once they were 'aliens from the commonwealth of Israel, and strangers to the covenant of promise; having no hope, and without God in the world;' yet now they 'are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God.' They are made members of a happy community, which, even here on earth, has some foretaste of that peace and love, and joy, which will

glow with unsullied and perpetual ardour in the breasts of the general assembly and church of the first born in heaven. They esteem one another as brethren, their hearts being knit together in love; having one common Father, trusting in the same Saviour, espousing the same cause, cheered by the same promises, animated by the same hopes, and looking forward to the same mansions of eternal rest, which Christ their elder brother has gone before to prepare for all his followers.

3. The sons of God, on the other hand, enjoy from his bounty the choicest privileges; his spirit bearing witness with their spirits that they are indeed his children.—Nor is this done by any immediate revelation of his love to them; by any influence supernatural in such a sense as to be clearly distinguished from the operation of their own minds; by any communication of such miraculous gifts and graces as were common in the first ages of the church; but by infusing into the soul that deep sorrow and contrition for sin, that sincere and hearty repentance, that humble though strong reliance upon Christ, that filial and reverential love toward God, that ardent charity toward all men, and that faithful diligence in good works which afford satisfactory evidence to their possessor, that he is truly a son of God.

Nor think, my brethren, that I wish to deprive you of the earnest of your inheritance, the Divine consolation of the assurance that you have passed from death unto life: for what assurance can be stronger, nay, what other can stand the test of God's word, than to discover in ourselves that holy temper and conduct which are the genuine fruits of the Spirit, which no other influence but his can produce, and without which all our pretensions to the title of sons of God are but as 'sounding brass or a tinkling cymbal?' "—pp. 87—90.

Every part of this volume is practical. The doctrines of the gospel are introduced only to show the feelings and the conduct with which they should be received. We quote the following passage which is contained in the fifth discourse; (from Matt. III, 8.) as a specimen.

"And that we may all the better practice this important duty of self-examination, let us consider, as was proposed in the second place, the nature of that reformation which the doctrine of our text inculcates. This reformation will be radical, and it will be permanent.

1. It will be radical.—It will lay the axe to the root of the sinner's past transgressions. It will purify the fountain whence all his wickedness has flowed. It will reach the heart, penetrating its most hidden re-

cesses, and hallowing its most secret affections. There is, my brethren, a mere external reformation of conduct, which often takes place in those who are alarmed at the consequences of sin. The fact is, their repentance is not allied to a humble reliance on the merits of Jesus Christ for acceptance with God; but to a dependence on their own future obedience. Self-righteousness is the fountain of their apparent reformation. And in what does their reformation consist? In abstaining from gross and palpable immoralities of conduct; in preserving a decent and sober external deportment; in attending to the outward forms and ceremonies of religion. Of that internal purity of heart which consists in bringing, or at least attempting to reduce, the most retired thoughts, the most secret motives of conduct, into subjection to the law of God, which requires that we should do all things for his glory;—of a radical reformation like this, the false penitent knows nothing. Let us then, my hearers, be careful to see, whether the reformation which our repentance produces, is commensurate with the extent of our past transgressions. Does it aim to rectify all the disorders of our souls? Does it make no compromise with any secret or easily besetting sin? Does it strive to slay all the remaining enmity which exists in the carnal mind against God? Does it seek to remove all that sluggish lukewarmness of soul which damps the ardour of devotion, and chills the seraphic glow of communion with God? Does it labour to eradicate from the breast that grovelling and undue attachment to this world, to its honours, its wealth, its business, or its pleasures, which is the reproach and disgrace of too many who are called Christians; which is so great a stumbling-block in the way of unbelievers; which strengthens the cause of mammon, while it weakens that of Christ; which sullies the lustre of Christian example, palsies the arm of Christian exertion, keeps the church of God in its infancy, and, with cruel and cold-hearted delay, retards the arrival of its bright, millennial glory? Yes, my Christian brethren, I would fain press it upon our consciences to say, whether our contrition for our past cold and sluggish indolence in the cause of God be indeed sincere. Does it lead to a thorough reformation; to active and zealous industry in his service; to a holy contempt of the vanities of this life; to frequent aspirations of soul for the purity and happiness of the heavenly state? And with this zeal for the Lord of Hosts, with this elevation of mind above the world, do we make it our business, in some way or other, to add our humble efforts, a portion of our time, or talents, or conversation, or influence, or wealth—to the great mass of noble exertion which Christians, in our own and other countries, are making for the building up of the Redeemer's kingdom upon the earth?"—pp. 64—66.

It is difficult, at least it would appear so from the failure of those who have attempted it, to preach the threatenings of the law, and to denounce its punishment, in such a manner, that while the sinner feels their terror, he will also feel affection to the preacher, as one who is desirous only to do him good. The following passage, however, in which no part of the terrors of the law are concealed, we should suppose could not be read by any with other feelings than those of gratitude and affection toward one who is so tenderly interested in their welfare.

"O that these terrors of the Lord, which the unerring word of his truth discloses to our view—these terrors which we yet behold (so great is the mercy of God) only in prospect—these terrors which cast a gloom, dismal as the midnight of the grave, over the eternal destiny of the wicked—these terrors, which are compared by our Saviour to 'the worm that never dies, to the fire that is never quenched'—these terrors which are too vast for our conception, even when conscience awakens the most direful forebodings, and excites the troubled imagination to form its most stupendous and terrific images of all possible evil—these terrors, over which the Almighty hath, in compassion, drawn a veil of partial obscurity, lest the full sight of them should overwhelm us with irremediable consternation and despair;—O that these terrors, which have not yet overtaken us, and from which we can yet flee, might compel us, as we value the eternal welfare of our souls, now to look unto Jesus Christ, who is alone able to save us from the wrath to come!"—p. 218.

We had marked many passages containing specimens of distinguished elegance, elevation and tenderness; but their number is too great for insertion, and selection is difficult. We were much pleased with the following—

"Speak, ye who best can tell; ye elder brethren of the household of the saints; ye who have almost finished your earthly pilgrimage, and whose feet just press the threshold of your wished-for home, even 'that building of God, that house not made with hands, eternal in the heavens';—say, for what you would exchange that Spirit of Adoption which has enabled you among the vicissitudes of life—so full, perhaps, of cares, and anxieties, and distresses—to forget all your sorrow, to raise the cry of 'Abba, Fa-

ther,' and to find perfect peace, because your minds were stayed upon God. For what, thou aged saint! bending beneath the burden of thine infirmities; on whose memory the iron hand of Time has engraven the just complaint of the Wise Man, 'Vanity of vanities, all is vanity;' whose heart hath now shut every avenue against that world from which it once derived some transitory enjoyment, because the 'evil days have come, and the years drawn nigh which have no pleasure in them;' for what wouldest thou exchange that Spirit of Adoption which enables thee to lift up thy trembling eye to Heaven, and to say, with a sweet assurance of being heard and answered, 'Now also, when I am old and grey-headed, O God! forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come?' For what would the departing soul, just taking its flight to the other world; its eye shedding its last ray of serene lustre on the weeping friends who surround it; its faltering lips whispering their last accents of praise; for what would it exchange that Spirit of Adoption which enables it, in this trying season, to triumph over the king of terrors, and to say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou, Lord, art with me: thy rod and thy staff they comfort me?' —pp. 92, 93.

"Do we thus look unto him? Or is our eye filled with the vain shew of this world? Are we continually busy in gazing upon the political prodigies and revolutions of the day; the changes of the commerce and trade; the strifes of party, and the contests for dominion? Are we searching the records of history, exploring the mines of science, or feasting our intellectual eye with the splendid and fascinating visions of literature? Are we curiously prying into the best projects for amassing a little more wealth, for adding another leaf to the laurels of our reputation, or shedding on our couch of pleasure a softer down? Are we thus engaged, instead of raising a single look of supplication for mercy unto Him who is alone able to save us from the wrath to come? Then stand we in jeopardy every hour. Then are we in continual danger of becoming the victims of that 'fiery indignation which shall devour the adversaries.' 'He that despised Moses' law, died without mercy under two or three witnesses.—Of how much sorer punishment, suppose ye, shall he be thought worthy, who shall tread under foot the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing; and do despite unto the Spirit of grace!' For we know him that hath said, 'Vengeance belongeth unto me: I will recompense, saith the Lord.' 'It is a fearful thing to fall into the hands of the living God.' —pp. 217, 218.

The following is from the discourse at the opening of the Connecticut Asylum for the education of deaf and dumb persons:—

"But I pass to considerations of more immediate advantage; and one is, that of affording consolation to the relatives and friends of those unfortunates. Parents, make the case your own! Fathers and mothers, think what would be your feelings, were the son of your expectations, or the daughter of your hopes, to be found in this unhappy condition! The lamp of reason already lights its infant eye; the smile of intelligence plays upon its countenance; its little hand is stretched forth in significant expression of its wants; the delightful season of prattling converse has arrived; but its artless lisps are in vain anticipated with paternal ardour; the voice of maternal affection falls unheard on its ear; its silence begins to betray its misfortune, and its look and gesture soon prove, that it must be forever cut off from colloquial intercourse with man, and that parental love must labour under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood! How often must its instruction be attempted before the least improvement can take place! How imperfect, after every effort, must this improvement be! Who shall shape its future course through life? Who shall provide it with sources of intellectual comfort? Who shall explain to it the invisible realities of a future world? Ah! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

The most important advantages, however, in the education of the deaf and dumb, accrue to those who are the subjects of it; and these are advantages which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has always trod the soil, and breathed the air of freedom, cannot sympathise with the feelings of ecstasy which glow in the breast of him who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

But there is a sickness more dreadful

than that of the body ; there are chains more galling than those of the dungeon—the immortal mind preying upon itself, and so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes. Such must often be the condition of the uninstructed deaf and dumb ! What mysterious darkness must sadden their souls ! How imperfectly can they account for the wonders that surround them ! Must not each one of them, in the language of thought, sometimes say, ‘What is it that makes me differ from my fellow-men ? Why are they so much my superiors ? What is that strange mode of communicating, by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy ? Why do I not possess it ; or why can it not be communicated to me ? What are those mysterious characters, over which they pore with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless ? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me ? And that termination of life ; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly ; how it makes me shudder !—What is death ?—Why are my friends thus laid by and forgotten ? Will they never revive from this strange slumber ? Shall the grass always grow over them ? Shall I see their faces no more for ever ? And must I also cease to move, and fall into an eternal sleep ?’

And these are the meditations of an immortal mind—looking through the grates of its prison-house upon objects, on which the rays of Revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest gloom of ignorance. And this mind *may* be set free ; *may* be enabled to expatiate through the boundless fields of intellectual and moral research ; *may* have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view ; *may* be led to understand who is the Author of its being—what are its duties to him—how its offences may be pardoned through the blood of the Saviour—how its affections may be purified through the influences of the Spirit—how it may at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity ;—instead of looking, with contracted gaze, at the little circle of visible objects, with which it is surrounded, it rises to the majes-

tic contemplation of its own immortal existence, to the sublime conception of an Infinite and Supreme Intelligence, and to the ineffable displays of his goodness, in the wonders of redeeming love.

Behold these immortal minds ! Some of them are before you ; the pledges, we trust, of multitudes who will be rescued from the thraldom of ignorance. Pursue, in imagination, their future progress in time, and in eternity, and say, my hearers, whether I appreciate too highly the blessings which we wish to be made the instruments of conferring upon the deaf and dumb.”—pp. 227—230.

In none of these discourses, more than the last, does the author’s genius appear to be kindled by the warmth of his feelings. His sympathy with the unfortunate deaf and dumb, and his anxiety for their welfare, appears throughout the discourse ; and it cannot be uninteresting to us, as Christian Spectators, to remark, that it is their *everlasting* welfare which excites his strongest emotions. He looks on them as immortal beings, who are ignorant of God, of the Saviour, and their own eternal destiny ; and he appeals to the christian feelings of a community, professing christianity, to enable him to present them with the gospel of the grace of God—which brings “life and immortality to light ;” which is also “the sword of the spirit,”—“the wisdom of God, and the power of God, to the salvation of every one that believeth.” We most cordially wish success to an institution founded under such favourable auspices. We congratulate its founders and benefactors, the parents and friends of its interesting pupils, and the church of God, that while the greatest and most skilful exertions will be made to enlighten the minds of those who resort to this institution for instruction, and to fit them for usefulness, happiness, and respectability in society, equal efforts will be made to instruct them in the pure precepts and doctrines of that gospel, which is able to make them wise unto everlasting life. The religious character which the school has already assumed, the religious instruction which is communicated in lectures, through

the medium of *signs*, by Mr. Clerc, the devotions in which they all appear to unite, and the effects already apparent on the minds of the pupils, have filled the hearts of God's people with joy. At the same time, we consider this volume of discourses, from the principal of the institution, as a pledge to parents of all denominations, that religion will here be free from superstition, from bigotry, from a sectarian spirit, and from enthusiasm. The views and feelings of the author, as here displayed, give assurance that *the gospel only*, in its simplicity and purity, will be inculcated; and afford new evidence that the author is singularly qualified for a station, towards which none of our countrymen can look with indifference.

We regret that the price of this volume is such as to prevent its circulation among the bulk of our readers. It is indeed peculiarly adapted to readers of a refined and delicate taste; but, if we mistake not, it will be read with almost equal pleasure by all persons of piety. It does not strike by novelty, or boldness of style, or sentiment. It does not contain as impressive exhibitions of divine truth, or as powerful appeals to the conscience, as may be found in the discourses of Edwards, and some other New-England divines; neither, perhaps, will it be read with as great interest and effect in the social meeting; but in the stillness of retirement, when the man of piety is endeavouring to hold communion with his God, to correct his own views, and his own heart; desiring to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, it will be read with continued and repeated delight, and approbation.

Memoirs of Henry Obookiah, a native of Owhyhee, and a member of the Foreign Mission School; who died at Cornwall, (Conn.) February 17th, 1818, aged 26 years.
New-Haven: Office of *The Religious Intelligencer*:

1818. 18mo.
pp. 1—109.

To most of our readers it is probably known, that towards the close of the year 1816, the American board of commissioners for foreign missions, instituted a seminary in Cornwall, (Conn.) called the Foreign Mission School. Its object is to educate such heathen youth, of promising talents, and hopeful demeanor, as Providence may cast upon our shores; and to fit them, with the aid of his blessing, to return, in due time, to their respective lands, in the character of husbandmen, school-masters, or preachers of the gospel. For this purpose the seminary is furnished with a permanent instructor, who, while he solicitously watches over their manners and morals, teaches them the rudiments of science, and the principles of the christian religion. Provision is also made for the partial instruction of the pupils in the art of husbandry.

The progress of the institution has been such as to gratify the warmest expectations of its friends and patrons. For, while on the one hand, the number of pupils has increased to more than twenty, on the other, the spirit of God has blessed the school in a very remarkable degree. In a note to one of the sermons, appended to this little volume, we are informed that "five of the youths who belong to the seminary, and who came to it in a state of almost entire heathenism, have, since its establishment, (a little more than a year) given satisfactory evidence of having passed from death unto life, and become the heirs of eternal glory;" that "others are the subjects of religious impressions;" and that "all appear seriously attentive to eternal things." If any thing can be learned from the indications of Providence, the facts here related, must be regarded as no very equivocal evidence, that the nature and design of the seminary accord with the will of God. It is rare that other schools are visited, to this extent, with the awakening and renewing influence

es of the Spirit ; and if any town were to receive such a blessing in a proportional degree, the consequence would be a greater revival of religion than any which has come to our knowledge.

The institution owes its *origin*, not to a design formed for *bringing* heathen youth into the country to be educated ; but to a plan which was first suggested by the discovery of a few such youth already among us, and which was subsequently matured as circumstances of a kindred aspect were multiplied. Some of these circumstances were the hopeful conversion of Obookiah ; his wish to return to his native Island as a missionary of the Cross ; the desire manifested by several of his countrymen in this land, of learning to read, and gaining some knowledge of the christian religion ; the interest extensively felt by christians for these strangers ; the many prayers which were offered on their behalf ; the charities which were bestowed upon them ; and the ardent wish extensively and simultaneously expressed, that these natives of Owhyhee might be converted, and in due time return to the Sandwich Islands, and become the means of salvation to their pagan brethren. Thus, at every stage of this undertaking, God himself led the way, and pious individuals, with their eyes fixed on the indications of His providence, pursued their laudable object, till the plan of the seminary was matured and put into actual operation.

Henry Obookiah was a distinguished member of this school. We extract from the Memoirs, the following concise history of the early part of his life.

“ Henry Obookiah was a native of Owhyhee, the most important of the Sandwich Islands. He was born about the year 1792. His parents ranked with the common people ; but his mother was distantly related to the family of the king.—Her name was Kumoolah. The name of his father is unknown. When Obookiah was at the age of ten or twelve, both his parents were slain before his eyes, ‘in a war,’ to use his own language, ‘made af-

ter the old king died, to see who should be the greatest among them.’ The only surviving member of the family, besides himself, was an infant brother two or three months old. This little brother he hoped to save from the fate of his parents, and took him upon his back to flee from the enemy ; but was overtaken, and the child cruelly destroyed. The circumstances of this interesting scene are so accurately stated in a ‘Narrative’ already before the public, that that account will here be transcribed. The facts were taken from the relation of Obookiah.

‘ Two parties were contending for the dominion of the Island. The warriors met and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors, having driven their antagonists from the field, next turned their rage upon the villages and families of the vanquished. The alarm was given of their approach. The father, taking his wife and two children, fled to the mountains. There he concealed himself for several days with his family in a cave. But, at length, being driven by thirst to leave their retreat, they went in quest of water to a neighbouring spring.—Here they were surprised by a party of the enemy while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled, but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, again he fled. The enemy seeing the affection of the father for his family, having seized his wife and children, put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, again he appeared and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah being then a lad of about twelve years, took his infant brother upon his back and attempted to make his escape. But he was pursued, and his little brother pierced through with a Pahooa, or spear, while on his back. He himself was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears.’ ”—pp. 3—5.

The whole family except himself being murdered, he appears to have lived a considerable time with the very man who had taken the lives of his parents. While residing with this man, he was found by an uncle, who, being High Priest of the Island, took him home with an intention to prepare him also for the same office. “ In pursuance of this purpose, he taught him long prayers and trained him to the task of repeating them

daily in the temple of the Idol. This ceremony he sometimes commenced before sunrise in the morning, and at other times was employed in it during the whole or the greater part of the night. Parts of these prayers he often repeated to gratify the curiosity of his friends after he came to this country."

It was probably about this time, that the Island being still harrassed by contending parties, Henry was again preserved from a premature death.

" He with an aunt, the only surviving sister of his father, had fallen into the possession of the enemy. On a certain day it came to his knowledge that his aunt, and, perhaps himself, was to be put to death.—The first opportunity he could find, he attempted to make his escape. And by creeping through a hole into a cellar, and going out on the opposite side, he got away, unobserved, and wandered off at a considerable distance from the house in which he had been kept. But it was not long before his aunt was brought out, by a number of the enemy, and taken to a precipice from which she was thrown and destroyed. He saw this—and now feeling himself, more than ever alone ; as soon as the enemy had retired, he ran toward the fatal spot, resolved to throw himself over and die with this friend, whom perhaps he now considered as the last individual of his kindred. But he was discovered by one of the chiefs or head men of the party who ordered two men to pursue him and bring him back. He was overtaken just before he reached the precipice and carried back to the quarters of the enemy. By a kind interposition of Providence he was saved for purposes which will appear in the subsequent history."—p. 8.

The greater part of the Memoirs is taken from a *history* of his life, which Henry wrote in the year 1815, from a *diary* which he commenced in March, 1816, and continued through the following summer, and from his extensive *epistolary* correspondence. In the history referred to, he gives, us the following affecting account of his condition, and of his desire to leave his country.

" At the death of my parents,' he says, ' I was with them, I saw them killed with a bayonet—and with them my little brother, not more than two or three months old.—So that I was left alone without father

or mother in this wilderness world. Poor boy, thought I within myself, after they were gone, is there any father or mother of mine at home, that I may go and find them at home? No, poor boy am I. And while I was at play with other children—after we had made an end of playing, they return to their parents—but I was returned into tears ;—for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of nothing more but want of father or mother, and to cry day and night.

While I was with my Uncle, for some time I began to think about leaving that Country, to go to some other part of the globe. I did not care where I shall go to. I thought to myself that if I should get away, and go to some other Country, probably I may find some comfort, more than to live there, without father and mother. I thought it will be better for me to go than to stay. About this time there was a ship come from New York :—Capt. Brintnall the master of the ship. As soon as it got into the harbour, in the very place where I lived, I thought of no more but to take the best chance I had, and if the Captain have no objection, to take me as one of his own servants, and to obey his word. As soon as the ship anchored I went on board."—pp. 8, 9.

It was with great difficulty that his uncle was persuaded to part with him. At length, however, he consented.—From Owhyhee the ship proceeded to the N. W. coast of America, where the captain had left a part of his men to obtain seals. After a residence of about six months, he returned in the same ship, with Thomas Hoopo, (now a member of the Foreign Mission School, and who accompanied him to America) to his native Island. Thence, they proceeded to this country, by way of China, and arrived at New-Haven, in the year 1809. A short time after his arrival, Henry was found lingering about the college, desirous of gratifying the thirst of his mind for knowledge ; finding that he could understand little or nothing, being ignorant of the language, and that the treasures of knowledge which were open to others, were locked up from him ; he sat down and wept on the threshold of one of the college buildings."* He did not weep in vain.

* Henry's ignorance of the English language, after so much intercourse with A-

Several pious students felt a deep interest for him and his heathen companion, and undertook the task of giving them regular instructions. Thus Henry himself writes—

" Within a few days we left our ship and went home with Captain B. to New-Haven the place where he lived. There I lived with him for some time. In this place I became acquainted with many students belonging to the college. By these pious students I was told more about God than what I had heard before; but I was so ignorant that I could not see into it whether it was so. Many times I wished to hear more about God, but find no body to interpret it to me. I attended many meetings on the sabbath, but find difficulty to understand the minister. I could understand, or speak, but very little of the English language. Friend Thomas went to school to one of the students in the college before I thought of going to school. I heard that a ship was ready to sail from New-York within a few days for Owhyhee. The captain was willing that I might take leave of this country and go home if I wish. But this was disagreeable to my mind. I wished to continue in this country a little longer. I staid another week—saw Mr. E. W. D. who first taught me to read and write." —pp. 16, 17.

" Now I wished no more to live with captain any longer, but rather wished to live some where else, where I could have an opportunity to learn to write and read. I went to my friend Mr. D. who was to be my best and kind friend; I made known to him all my desire. I told him that I wished to live where I could have an opportunity to get in some school and work a part of the time. He then wished me to live with President Dwight. This satisfied me; I went with him to Dr. Dwight's house. I lived with this pious and good family for some time, and went to school to the same man as before. While I lived with these good people I have more time to attend to my book than I ever did before. Here was the first time I meet with praying family morning and evening. It was

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mericans, may be accounted for by the fact, that natives of Owhyhee, are frequently engaged to accompany a crew to places where seals may be taken; and this intercourse with the natives, in addition to that which they have with others at the Islands, enables the sailors to converse in the language of Owhyhee. As Henry Obookiah and Thomas Hoopo were fellow passengers, and as the sailors were able to converse with them in their native tongue, there is nothing singular in Henry's ignorance of our language.

difficult for me to understand what was said in prayer, but I doubt not, this good people were praying for me while I was with them;—seeing that I was ignorant of God and of my Saviour. I heard of God, as often as I lived with this family, and I believed but little." —pp. 21, 22.

It was while he was pursuing his studies under the care of Mr. E. W. D. that he became acquainted with the late excellent Mr. Samuel J. Mills, who kindly took him home to his father's house in Torrington, where he was received as one of the family, and enjoyed the most salutary instruction. But although he had experienced so many changes of *condition* his *heart* was still unchanged. He received not the things of the Spirit of God, for they were foolishness unto him.

" Many ministers called on the Rev. Mr. M. and I was known by a great number of ministers. But on account of my ignorance of the true God, I do not wish to hear them when they talk to me. I would not wish to be in the room where they were; neither did I wish to come near to a minister, for the reason that he should talk to me about God, whom I hated to hear. I was told by them about heaven and hell, but I did not pay any attention to what they say; for I thought that I was just as happy as the other people, as those who do know about God much more than I do. But this thought, as I see to it now, was the most great and dangerous mistake." —p. 26.

While he lived with the Rev. Mr. Mills, which appears to have been a considerable time, he was employed partly in the business of agriculture, in which he was both dexterous and diligent, and partly in learning to read and write, and made very respectable progress. Not far from the close of the year 1810, he accompanied Mr. S. J. Mills to Andover, where he was kindly instructed by the students of the Theological Seminary.

In reference to this period of his life, Henry writes thus—

" Here my wicked heart began to see a little about the divine things; but the more I see to it, the more it appear to be *impene-trability*. I took much satisfaction in conversing with many students in the Institution. I spent a little time with some of them and in going to one room and to an-

other to recite to them: for I was taken under their care.'”—p. 26.

The labours and prayers of those pious students, appear to have been greatly blessed; for he was soon observed to be anxious respecting his salvation. While in this interesting situation, Mr. M. in a private interview with him, and often addressing the throne of grace on his behalf, turned to him, both being yet on their knees, and said, “You may pray.” He immediately proceeded in the following simple and affecting strain—

“Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee, no more pray to stone God—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on College—make all good—make Mr. Samuel good—have mercy on Mr. Samuel’s father, mother, sister, brother.—‘Our father which art in Heaven, &c.’”—p. 27.

It was thought advisable that he should leave Andover, and spend some time at Bradford academy. “But,” he says, “while I was here in the school, my serious feelings, which I had before, I lost all; and become very ignorant of religion by being among some very *unserious* company, talking many foolish subjects.” Thus his serious impressions being effaced, he appears to have remained thoughtless and unconcerned till the spring of 1811, when having left the school on account of his health, his former distressing apprehensions returned.

“Mr. F. one day sent me into the woods not far from the house to work. I took an axe and went and worked there till towards noon.—But here, O! I come to myself again! many thoughts come into my mind that I was in a dangerous situation. I thought that if I should then die, I must certainly be cast off forever. While I was working it appeared as it was a voice saying ‘Cut it down, why cumbereth it the ground.’—I worked no longer—but dropped my axe, and walked a few steps from

the place (for the people in the house would soon send a lad after me, for it was noon.) I fell upon my knees and looked up to the Almighty Jehovah for help. I was not but an undone and hell-deserving sinner. I felt that it would be just that God should cast me off whithersoever he would—that he should do with my poor soul as it seemed to him fit. I spent some time here until I heard a boy calling for me—and I went. The people in the house asked of my sadness—to which I gave but little answer. In the night my sleep was taken away from me. I kept awake almost the whole night. Many of my feelings and thoughts in past time came into remembrance—and how I treated the mercy of God while I was at Bradford Academy. The next morning I rose up before the rest, and went to a place where I was alone by myself. Here I went both morning, night, and noon. At this little place I find some comfort. And when I go there I enjoy myself better all the day.”—pp. 29, 30.

—It will not be consistent with our intended limits to trace the particulars of his history till he experienced, as it was hoped, a change of heart, nor to specify the various places in which he lived from the time that he left Andover in the spring of 1813, till his connexion with the Foreign Mission School about three years afterwards. It is sufficient to observe that during this interval, he was under the care of the North Consociation of Litchfield county, and was supported chiefly by the charities of his pious friends, while under the successive instruction of several excellent ministers, he faithfully prosecuted his studies.

We deem it highly important that the christian publick should be informed what God has done for the soul of a heathen stranger, who sought a refuge in this land from the pagan cruelties of his own. As evidences of his piety we therefore advert to the following traits of the christian character which were strikingly apparent in him.

Obookiah was *heavenly-minded*.

“When I at home—Torrington—out in the field I can’t help think about Heaven. I go in a meadow—work at the hay—my hands—but my thought—no there—*In Heaven—all time—then I very happy.*”—p. 38.

He was much employed in *secret prayer*. Indeed we have seldom perused a volume of Memoirs, the subject of which was so constantly engaged, and devoutly absorbed, in this duty. The following passages among many others in his diary, will shew that it was his delight.

“April 2.—As soon as I went to bed my eyes were wide open during the whole night. I thought how many unready lives were taken before the morning comes. This made my heart cry, Lord, prepare me, prepare me for death. I spent the greater part of the night in secret prayers in my bed, and found sweet communion with my God. ‘Commune with your own heart upon your bed and be still.’ O that the grace of God may be sufficient for me! Lord fill my hungry soul with spiritual food.”—pp. 57, 58.

“April 3.—This day I set apart for secret prayer, and the Lord was graciously with me, and has given me some spirit to pray. It seemed as if I could not enjoy myself better in any worldly conversations than I did in prayer. I can say as I trust, that the spirit of God has been with me this day. God appeared to be gracious and lovely. Holy thou art O Lord God of Hosts! O Lord look down with a pitying eye upon this thy servant, whom thou hast brought from a heathen land! Be gracious to all the rest of my heathen brethren who are now in this country. Do now O Lord hear my call.—Let not the Lord remember former sins which were known to thee.”—p. 58.

He felt his *dependence* on God for those supplies of grace which he needed at every successive step of his christian course.

“But we know that our deceitful hearts are apt to run down *even as a clock or watch is*. A good clock will keep good time by winding it up; but if we don’t, it certainly will run down. ‘For this people,’ said our Saviour, ‘draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.’ My wicked heart has been just as those clocks which run down very often. But I hope I love the Lord Jesus Christ. I am willing to give up every thing, both my soul and body, for time and eternity. God can do all this. ‘I can do all things,’ said the Apostle, ‘through Christ,’ &c.”—pp. 46, 47.

He greatly delighted in *social prayer* with his pious friends.

“April 9.—I have had this morning a solemn visit from two young gentlemen,

(unknown before;) who were of the most pious and amiable characters. Their conversations were sweet to my soul. They continued with me in my room during the space of two hours; then we prayed together. Soon they bid me farewell and went. I then returned into my retirement and offered up thanks to God for such serious and solemn conversation. I prayed with a free and thankful heart. O what a glorious time it was! I never prayed to God with so full view of God’s goodness as I did then.”—p. 55.

He was experimentally acquainted with the *Christian warfare*, so largely described in the seventh chapter of Romans.

“April 12.—To-day the Lord turned me to look into my heart, to see whether there be any holiness in me. But I found nothing but ‘wounds and bruises and putrifying sores.’ I saw my sins were very great, and never were known before. I had seen my own sin before, but the Lord never shew me so much, as I recollect, to make the soul sink in deep sorrow for sin, as he did this day. But it was my own blindness too. When I considered my former life, and looked into it, nothing but a heavy bundle of sin was upon me. I pray the Lord that he may not remember my past sin. O may not the God of Isaac and Jacob hide from the tears of such dying sinner as I.” p. 59.

He was much employed in *devout meditations*. There is something so evangelically poetical in the following passage, that we cannot persuade ourselves to abbreviate it.

“June 1.—This morning I have been walking out for some secret duty. As I walked through the field alone, lo! I heard the sweet songs of many birds, singing among the branches; for it was a beautiful Sabbath morning. While I thus hearkened, this part of a Psalm come into my soul very sweetly—

‘Sweet is the mem’ry of thy grace,
My God, my heavenly King;
Let age to age thy righteousness,
In songs of glory sing,’ &c.

I thought of Christians as soon as I heard these birds tuning their joyful songs around the tree. Christians as soon as they leave their fleshly songs, with their bodies, in the silent tomb, will be at rest beyond all pain, death, sorrow and trouble; and come around their King of glory, and tune their golden harps to Immanuel’s praise. And then say one to another,

‘Come let our voices join to raise,
A sacred song of solemn praise,’ &c.”

He was anxious for the *salvation of sinners*.

"Previously to the time appointed for the admission of Obookiah into the Church, he requested Mr. Mills to give him an opportunity, if he thought it proper, at the time of his admission, 'to speak a few words to the people.' Mr. Mills readily consented—but from some particular circumstances, he did not recollect, at the proper time, Henry's request, and it was neglected. After the public services were closed and Mr. Mills had retired to his study, Henry went to him with a broken heart, and said, 'You no let me speak, sir—I sorry.'—Mr. Mills was much affected, but there was no remedy. But, said he, 'What did you wish to say, Henry?' He replied, I want to ask the people—what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready—Why they don't come to follow Christ?"—pp. 43, 44.

The conversion of sinners afforded him *unspeakable joy*.

"I cannot help weeping. My tears are running down for joy to hear and see sinners flocking to the Almighty Jehovah. O that all sinners may come to Christ!"—p. 70.

It is not our intention to specify all the traits of the christian character which Henry possessed, and which are in a very interesting manner displayed in the Memoirs. It should be observed, however, that his piety was in nothing more satisfactorily manifested, than in his constant anxiety for the conversion of his heathen brethren in this land, and his ardent desire to return to Owhyhee as a preacher of the gospel. This was so *habitually* the subject of his conversation, and the burden of his prayers, that it is sufficient to state, without quoting any thing from the Memoirs as proof, that his whole heart was set upon the object.

If any further proof of his piety were needed, we would lead our readers to the bed from which, at the age of 26, the soul of this uncommon youth, took its flight, we trust, to a better world. About the commencement of the year 1818, he was seized with a violent fever, under which he continued to linger till the 17th of February, when he calmly expired.

The following brief extracts will be sufficient to shew that while he *walked through the valley of the shadow of death, he feared no evil*.

"To one of his countrymen, as he entered the room in the morning, after he had passed a night of suffering, he said, 'I almost died last night. It is a good thing to be sick, S—, we must all die—and 'tis no matter where we are.' Being asked by another, 'Are you afraid to die?' he answered, 'No, I am not.' A friend said to him, 'I am sorry to find you so very sick'—he replied, 'Let God do as he pleases.'"—p. 102.

"He enquired, 'Does the doctor say I shall get well?' It was answered, 'He thinks it is uncertain.' To which he replied, 'God will do what is right—God will take care of me.' He observed to Mrs. S—, 'It is a fine pleasant morning.' She said to him, 'You are glad to see the light of the morning, after a dark, distressing night.' He replied, 'Oh! some light in the night—some light of God.'

After a season of distress for two hours, he appeared perfectly happy—he looked out of the window—his eyes appeared fixed on some delightful object. I enquired of him, 'Of what are you thinking, Henry?' 'Oh! I can't tell you all,' said he, 'of Jesus Christ.'"—p. 103.

We should be glad to extract the whole of his farewell address to his countrymen, which is highly appropriate, and affecting; but we must hasten to the last moments of Henry.

"As death seemed to approach, Mrs. S. said to him, 'Henry, do you think you are dying?' He answered, 'Yes, ma'am—and then said, 'Mrs. S. I thank you for your kindness.' She said, 'I wish we might meet hereafter.' He replied, 'I hope we shall—and taking her hand, affectionately bid her farewell. Another friend taking his hand, told him that he 'must die soon.' He heard him without emotion, and with a heavenly smile bade him his last adieu.

He shook hands with all his companions present, and with perfect composure addressed to them the parting salutation of his native language, 'Alloah o'e.'—*My love be with you.*

But a few minutes before he breathed his last, his Physician said to him, 'How do you feel now Henry?' He answered, 'Very well—I am not sick—I have no pain—I feel well.' The expression of his countenance was that of perfect peace. He now seemed a little revived, and lay in a composed and quiet state for several minutes. Most of those who were present, not apprehending an immediate change, had

seated themselves by the fire. No alarm was given, until one of his Countrymen who was standing by his bed-side, exclaimed, 'Obookiah's gone.' All sprang to the bed. The spirit had departed—but a smile, such as none present had ever beheld—an expression of the final triumph of his soul, remained upon his countenance."—pp. 108, 109.

It will be seen that most of the extracts which we have presented, are from the writings of Henry himself. Our object was, to give our readers, in this way, the most direct means of forming their judgment concerning his natural capacity, the improvement of his mind, and the ardour of his piety.

Of the manner in which the compiler of the Memoirs has executed his task, we can cheerfully say, that in our opinion, he has done it well.—While on the one hand his own remarks and comments are not unnecessarily multiplied, on the other, his language is perspicuous, and the order of the narrative distinct. The christian public will doubtless feel obliged to him for incorporating into the work so great a portion of the history, diary, and letters of Obookiah; and for not so altering the language, as to expunge every incorrectness of grammar and idiom. In many instances there is a charm in the diction of Henry, which the compiler would have impaired, had he given to it absolute correctness.

To the memoirs are added two sermons, and an address. The first sermon, delivered by the Rev. Lyman Beecher, at the funeral of Obookiah, is from Psalms, xcvi. 1, 2, "The Lord reigneth; let the earth rejoice," &c. The second, from Psalms xx, 5, "And in the name of our God we will set up our banners;"

was preached by the Rev. Joseph Harvey, at the inauguration of the Rev. Herman Daggett, as principal of the school.

We intended to give a particular account of these sermons, and to point out one or two minor defects, and many first rate excellencies, (which we think they contain,) but the length of our article will allow us only to observe, that they are strikingly appropriate to the occasions on which they were respectively delivered; that they are worthy of the hearts and pens of their authors; and that, while the one consoles the minds of those who mourn the death of Henry, the other is equally well calculated to make and secure friends to an institution, from which, at no distant day, we trust, some of his pious countrymen are to be sent back, as missionaries to the benighted island from which he came.

The address was delivered by the principal, immediately after his inauguration. Of this performance, it is sufficient to remark, that the theme is happily chosen, and the language unadorned and chaste.

Should any imagine that the avails of this interesting volume are to be shared by the two gentlemen, to whom the copy-right is secured, we should regret that the title page does not repeat the following assurance, contained in the proposals:—"The profits of the work will be applied to the benefit of the FOREIGN MISSION SCHOOL." The omission, we have no doubt, was merely an oversight.

On the whole, we cordially recommend this little volume to the public, believing, that if it is extensively read, it will be extensively beneficial to the cause of Missions.

Literary and Philosophical Intelligence.

Under this head, we shall present our readers with an abstract of the most interesting literary and scientific intelligence of the day; with the results of well conducted experiments in agriculture and the arts; and tables illustrative of the resources, population, progress, &c. &c. of our own, and other countries. It is our intention to make this department a Record, to which our readers may refer for those more important statements, which are too often suffered to perish with the intelligence of merely temporary interest in our newspapers.

The system of divinity, in a series of sermons, by the late President Dwight, and which is not entirely published even in this country, was, so long ago as last June, in the English press, and the early volumes have, probably, before this time, been exposed for sale in the shops of London.

Siera Leone Newspaper.—A weekly paper, entitled the "Royal Gazette and Siera Leone Advertiser," is published in that colony. The first number appeared on August 2d, 1817,

In England have been published fifteen editions of "*Cœlebs in search of a wife.*" The work has been translated into the French language, and published at Paris; and also into the German, and published at Vienna. Reviews of the work have been published in the European continental journals, and a critique has appeared from the pen of Madame de Staél. These reviewers speak of the work in terms of approbation.

TABLE,

Shewing the whole number of Alumni, and the whole number of Ministers, at the principal Colleges in the U. S. and the number of Alumni living, and the number of Ministers living, according to the latest information.

Name of the College.	Date of the Catalogue examined.	No. of Alumni.	No. of Ministers.	Alumni living.	Ministers living.
Harvard	1818	4442	1198	1708	285
Yale	1817	3300	847	1658	357
Princeton	1815	1425	297	1023	147
Columbia	1814	608	67	—	—
Brown	1817	829	149	715	130
Dartmouth	1816	1190	263	992	228
Carlisle	1813	272	62	243	58
Williams	1817	473	112	434	107
Union	1813	291	33	280	32
Bowdoin	1816	85	2	80	2
Middlebury	1817	260	55	250	55
S. Carolina	1816	275	5	260	5
Total				7,643	1,406

The above is an extract from the Appendix to the third report of the American Society for educating pious youth for the ministry of the Gospel. In proportion to the value of such a table, we regret its incorrectness. The number of the Alumni of Yale College, living, in 1817, was 1986. The number of graduates the last year was 66, so that the Alumni of Yale College, living, exceed those of any seminary in this country by more than three hundred.

Table, shewing the quantity of rain and snow which fell in the year 1818.

	Rain.	Snow.	Water from Snow.
	Inches.	Inches.	Inches.
January	1 15	15	1 75
February	9	10	1 4
March	3	6 5	1
April	4 67		
May	6 36		
June	2 5		
July	3 05		
August	1 63		
Septem.	5 8		
October	1 22		
Novem.	1 52		
Decem.	0 3	10	1 55
	—	—	—
	32 6	41 5	5 5
	5 5		
<i>Rain and</i>			
<i>Sn. water</i>	<i>38 1</i>		

The erection of an Observatory on a large scale, is contemplated by the Corporation of Harvard University, Mass.

The Corporation of Yale College have decided on the immediate erection of a new edifice, which is to contain a Refectory for the students; with apartments for the noble Cabinet of Col. Gibbs, and a collection of minerals, illustrative of American Geology and Mineralogy, which is constantly increasing under the care of Professor Silliman.

The Trustees of Williams' College, have resolved on the removal of that Institution, into the old county of Hampshire, Mass. provided sufficient funds can be obtained to justify the measure. The sum spoken of as requisite for this purpose, is one hundred thousand dollars. The Hon. Chancellor Kent of New-York, Judge Smith of Connecticut, and the Rev. Dr. Payson of New-Hampshire, are appointed by the Trustees, a Committee to designate the location, in the event of a removal.

The *Safety Lamp* of Sir Humphrey Davy, is now used in most of the coal mines in England. Of an invention so important to the lives of thousands, our readers may be gratified to learn the nature. An inflammable air is constantly generated in coal mines, which when accumulated in considerable quantities, explodes like gunpowder on the approach of a candle, and

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scatters desolation all around. As the work is carried on in these mines solely by the light of lamps or candles, such accidents have been constantly occurring. Scarcely a year has passed, without the destruction of fifty or a hundred miners by such explosions; nor could any effectual remedy be discovered till, about three years since, Sir Humphrey Davy, was induced by motives of humanity to direct his attention to this subject. After a series of very ingenious experiments, he discovered, that when this inflammable air is very minutely divided by being passed through fine gauze, *it may be burnt up by the contact of a candle, without the least explosion.* This led him to the invention of the safety lamp; which is nothing more than a common lanthorn made of a very fine gauze of iron wire. A candle or lamp being placed within the lanthorn, and the door carefully secured, when the lanthorn is borne into the midst of the inflammable air, instead of causing an explosion, the light merely burns with increasing brightness, till the whole interior of the lanthorn becomes a body of flame, heating the iron wire that surrounds it to redness. Yet in no instance is the air without ignited by the flame. The miner may thus move with safety in the midst of death, and consume the elements of destruction by the light that directs his work. How many thousands of lives will be saved by this invention!

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Mr. BELZONI, a Roman traveller, has succeeded in making several interesting discoveries in Egypt.—For the amusement of our readers, we notice the following:

While making researches among the ruins of Thebes, he was led, by certain indications, to the discovery of six tombs, in a place known by a name, denoting the “Tombs of the Kings.”—These are excavations in the mountains; and from their perfect state, owing to the total exclusion of intruders, and probably, of the external air, they are said to convey a more correct idea, than any discovery hitherto made, of Egyptian magnificence and posthumous splendour. The passage from the front entrance, to the innermost chamber, in one of them, measured three hundred and nine feet; the whole extent of which is cut out of the living

rock: the chambers are numerous; the sides of the rock every where white as snow, and covered with paintings of well shaped figures, and with hieroglyphics, quite perfect. The colours of the paintings are as fresh as if they had been laid on the day before the opening was made. In one of the chambers of this tomb, Mr. Belzoni discovered an exquisitely beautiful sarcophagus of alabaster, nine feet five inches long, by three feet nine inches wide, and two feet and one inch high, covered within and without with hieroglyphics, and figures, *in intaglio*, nearly in a perfect state, sounding like a bell, and as transparent as glass. From the extraordinary magnificence of this tomb, Mr. Belzoni conceives that it must be the depository of the remains of Apis, in which idea he is the more confirmed by discovering the *carcass of a bull* embalmed with a phaltum in the innermost room. It is expected that the sarcophagus will be lodged in the British Museum.

Mr. Belzoni also succeeded in an attempt to open the second pyramid of Ghiza, known by the name of Cephrenes. The base of this pyramid is 684 feet, and the perpendicular 456. Herodotus was informed that this pyramid had no subterranean chambers, and his information being found in latter ages to be generally correct, may be supposed to have operated in preventing that curiosity which prompted the opening of the great pyramid of Cheops. Mr. Belzoni was however induced to make an attempt to open that which had been considered impracticable. Having with some difficulty obtained permission from the Kaiya Bey, to work at the pyramid, in search of antiquities, he, with the assistance of sixty men, began to cut through the mass of stones and cement which had fallen from the upper part of the pyramid; but it was so hard joined together, that the men spoiled several of their hatchets in the operation; the stones which had fallen down along with the cement, having formed themselves into one solid, and almost impenetrable mass. These operations were commenced on the north side of the pyramid, in a vertical section, at right angles to that side of the base. He succeeded in making an opening of fifteen feet wide, and continued working downwards, in uncovering the face

of the pyramid. On the seventh day an Arab workman called out that he had found the true passage. It proved, however, to be a forced one, which, in all probability, had been made by the Saracens. This passage led inwards, and towards the south. It divides at some distance from the entrance, into two distinct passages; both of which terminate at about the distance of 100 feet from the entrance. With great regret Mr. Belzoni retired from this part of the pyramid, and on the following day re-commenced his researches to the eastward of the false entrance. The stones, incrusted, and bound together with cement, were hard as the former, and there were many large stones to remove. On the 18th day from the commencement of his labours at the pyramid, a block of granite was discovered in an inclined direction, towards the centre of the pyramid; and on the third day after, were observed three large blocks of stone, one upon the other, all inclined towards the centre.— These were, with difficulty, removed, and the true entrance discovered. It is a passage of four feet high, and of three and a half wide, formed by four blocks of granite. It runs with an inclination of 26 degrees, to the length of 104 feet. At this place is a door of granite, 1 foot, 3 inches thick. The raising of this, sufficiently to afford an entrance, was a labour of more than one day. Here the granite work ends. Then commences a passage, gradually ascending towards the centre, 22 feet, 7 inches. Here, on each side, were forced passages, terminating at short distances. The true passage continued from this place in a horizontal direction; and from about this point, also, was a true passage, proceeding with an inclination of 26 degrees, to the north. Leaving this latter passage, to be explored on his return, he proceeded in the horizontal one, towards the centre of the pyramid. This passage was 5 feet, 11 inches high. It led him to a great chamber, which was 46 feet, 3 inches long, 16 feet, 3 inches wide, and 23 feet, 6 inches high, for the most part cut out of the rock on which the pyramid was built. In the midst was a sarcophagus of granite, partly buried in the ground, surrounded by large blocks of granite, being placed apparently to guard it from being taken away, which could not be effected without great labour.

The lid of it had been opened, and only a few bones, which Mr. Belzoni supposed to be those of a human skeleton, were found. On the wall of the western side of the chamber is an inscription in Arabic characters. It testifies, that the pyramid was opened by certain persons, and examined in presence of the Sultan Ali Mahomet. This chamber is in the centre of the pyramid. Returning from the chamber, Mr. Belzoni followed the passage toward the north, already referred to. Descending with an inclination of 26 degrees, for the distance of 48 feet 6 inches, a horizontal passage commences, which keeps the same direction, north, 55 feet. This communicates with another chamber, of no inconsiderable size, and conducts also to another passage, which, by a gentle ascent, leads to a door situated at the base of the pyramid. All the works below the base are cut into the living rock, as well as part of the passages, and chambers, before mentioned.

Mr. Belzoni has also discovered the foundation and walls of an extensive temple, which stood before the pyramid, at a distance of only 40 feet; and has reason to believe, that a fine platform runs all around the pyramid.

We have mentioned that Mr. Belzoni found bones, which were thought to be those of a human skeleton. Major

Fitz Clarence brought away some small pieces of bone, one of which proved to be the lower extremity of the thigh bone, where it comes in contact with the knee. This curiosity was presented to the Prince Regent, who submitted it to the inspection of Sir Everard Home.

Sir Everard, entertaining no doubt of its being part of a human skeleton, took it to the museum of the College of Surgeons, that, by adjusting it to the same part of different sized skeletons, he might be enabled to form some estimate of the comparative stature of the ancient Egyptians, and modern Europeans. On a close, and more laborious investigation, however, the fragment was found to agree with none of them; and it finally appeared, that, instead of forming any part of the thigh bone of a human subject, it actually made part of that of a cow. It hardly need be observed, that the cow was worshipped by the ancient Egyptians, and it would appear that the pyramids owed their boundless cost and magnificence to a reverential regard for the "brutish forms" of Apis or Osiris.

The sarcophagus in the pyramid, was 3 feet long, 3 feet 6 inches wide, and 2 feet 3 inches deep, inside—so that it was sufficiently large to receive the body of the embalmed and adored beast.

List of New Publications.

THEOLOGY.

Theology explained and defended, in a series of discourses, by Timothy Dwight, D. D. LL. D.—Vol. IV.

Sermons on practical subjects; by William Barlass, with a biographical sketch of the author, by Peter Wilson, LL. D.

On doing good to the Poor, a sermon preached at Pittsfield, Mass. on the day of the annual Fast, April 4th, 1818, by Heman Humphrey, Pastor of the Congregational Church in that town.

A Sermon delivered Sept. 22d 1818, at the dedication of the new edifice, for the use of the Theological Seminary in Andover, by Ebenezer Porter, D. D. Bartlett Professor of sacred rhetoric in the seminary.

A Sermon preached at the Tabernacle Church, Salem, Nov. 5th, 1818, at the ordination of missionaries to the unevangelized nations, by Moses Stu-

art, Associate Professor of sacred literature, in the Theological Seminary, Andover.

MISCELLANEOUS.

An anniversary discourse delivered before the New-York Historical Society, Dec. 7th, 1818, by Gulian C. Verplanck, Esq.

Memoirs of the life of Miss Caroline Elizabeth Smelt, by Moses Waddell, D. D. Pastor of the united churches of Willington and Hopewell, in the District of Abbeville, South Carolina.

Letters from Illinois, by Morris Birbeck, 12mo. \$1.

Outlines of the Mineralogy and Geology of Boston, and its vicinity, with a Geological map, by John F. Dana, M. D. and S. L. Dana, M. D. \$1.

A system of Chemistry, by Thomas Thompson, with notes by Thomas Cooper, 8vo. 4 vols. \$12.

Lord Jesus) and like his divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions, large and fruitful fields, herds and flocks not inconsiderable in numbers, a school consisting of about sixty children and youth collected from the surrounding forests, comfortably lodged, and fed, instructed for the present world, and for the world to come, and about 20 of them already able to read well in the Bible; and a church established on the foundation of the Apostles and Prophets, and to which within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world."

A little Osage captive, of whom mention has been made in the public prints, for whom much interest has been felt and expressed, and who has been ransomed by the liberality of a lady, is now at the mission house, for education. Mr. Hoyt went to a neighbor's, where she had been brought, after her. We give the following extract from the journal of the missionaries:

"On seeing the poor orphan, who appears to be four or five years old, he (Mr. Hoyt) told her in Cherokee, (for she does not understand English) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute, and then with a smile reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission house. When first introduced to the family she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared quite at home. It is said she spoke the Cherokee language well, for one of her age, though it is but a little more than a year since her captivity.

It was understood, that if obtained, she should be called LYDIA CHATER, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan may be more easily conceived than described. We

feel bound, not only in duty, but by the feelings of our hearts, to train her as an own child."

ELLIOT.

At this place, so named in honor of that venerable man, who is stiled "the Apostle of the Indians," are stationed the Rev. Messrs. Kingsbury and Williams. Elliot is in the Choctaw nation. "The seat of this mission is about 400 miles south westerly from Brainerd; and near the Yale Busha creek, about 30 miles above its junction with the Yazoo. It is in a fine country, in a situation supposed to be salubrious, and by the Yale Busha; the Yazoo, and the Mississippi, will have a water communication with Natchez and New-Orleans." Mr. Kingsbury writes, "The half breeds, and natives, who understand our object, appear highly gratified, and treat us with much kindness, though there are not wanting those, who look upon all white people who come into the country, with a jealous eye. The prospect in this nation is, on the whole, favourable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to an alarming degree. But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through him we can do all things, and it gives us some satisfaction to state, that, notwithstanding the moral stupidity, and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

Three men, two of whom have wives, having been designated as assistants in the Choctaw mission, have arrived at Elliot.

Who will not unite with the Board of Commissioners, when they say, "may the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot; and He, who has made of one blood all nations, mercifully shew Himself the God, not of the Cherokees only, but also of the Choctaws."

Ordinations and Installations.

Jan. 6th. 1819. The Rev. HENRY BLATCHFORD was installed pastor of the branch church in Salem, Mass.—Sermon by the Rev. Dr. Dana, of Newburyport.

Jan. 13th. The Rev. SAUL CLARK, late of East-Haven, was installed pastor of the church in Barkhamstead—Sermon by Rev. Mr. Gillet, of Branford.

Jan. 13th. The Rev. JONATHAN M'GEE, was ordained pastor of the East congregational church and society

in Brattleborough, Vt.—Sermon by Rev. Samuel Taggart, of Colrain, Mass.

Jan. 13th. The Rev. EDWIN W. DWIGHT, was ordained pastor of the congregational church and society in Richmond, Mass.—Sermon by Rev. Dr. Beecher, of Litchfield.

Jan. 13th. The Rev. ABRAHAM WHEELER, was installed pastor of the church in Candia, N. H.—Sermon by the Rev. John H. Church, of Pelham, N. H.

Dedications.

Jan. 6th. The North Meeting-House in Woodbury, was dedicated to the service of God—Sermon by Rev. Dr. Beecher, of Litchfield.

Jan. 13th. The South Meeting-House in Woodbury, was dedicated to the service of God—Sermon by Rev. Mr. Taylor, of New-Haven.

Obituary.

WE record with heart-felt sorrow, the death of the Rev. EDWARD WARREN, one of the missionaries sent by the American Board of Commissioners for Foreign Missions, to the island of Ceylon. Intelligence of the mournful event has come to us, through the London Evangelical Magazine, in an extract of a letter from the Rev. Mr. Thom, a missionary from the London Society, resident at the Cape of Good Hope. The event, indeed, has, for some time past, been expected, by the christian public and friends of the mission; yet they cannot behold a devoted servant of Christ, called away from his labors in the midst of a pagan land, without mingling their tears over the apparent delays attendant on the conversion of the heathen world and adoring the mysterious providence respecting it, of a Saviour, more deeply interested in the cause than any of his earthly friends. Though the circumstances connected with his short career, have probably been learned by most of our readers from the periodical publications of the day, we deem it not improper to occupy a page of our work, in presenting to them a connected view of his life, gathered from these scattered notices.

Mr. Warren was a native of Massachusetts. He was a graduate of Middlebury college; and completed his

theological studies in the seminary at Andover, in 1812. While at the seminary, having directed his views to Eastern missions as the scene of his future labors, he pledged his services to the American Board and committed himself to their direction and patronage.—Under their superintendence, he spent the greater part of the two succeeding years after leaving Andover, at Philadelphia, in attending the lectures of the medical institution, and qualifying himself for the practice of physic and surgery. With the important qualifications for missionary labor, of a sound constitution, vigorous understanding, finished education, and devoted heart, he was ordained to the work, with five of his brethren, in the summer of 1815, with the prospect of soon embarking with four of them for the East. Immediately after this event, he was seized with bleeding at the lungs; and his friends became seriously apprehensive, that, if life were spared, he would be unable to endure the peculiar fatigues of a foreign mission. The partial restoration of his health, and the hope that the voyage and the climate of India might prove salutary, induced the Prudential Committee to let him embark for the contemplated field of labor.—After a propitious voyage, he arrived with his brethren at Columbo, in the island of Ceylon, early in the spring of

1816. From this capital, after a residence of three months spent in preaching the gospel and instructing the children of European residents, he removed in July to Tillipally, in the province of Jaffua, in the north of Ceylon; a place which had been designated by the brethren, as the permanent seat of his mission. Here in connection with the Rev. Mr. Poor, his associate, he devoted himself with great assiduity to acquiring the Tamul, the prevailing language of the country, instructing the children of the natives, favoring the helpless sick with medical aid, and preaching, with the assistance of interpreters, the gospel of Christ. At this period we behold him, by means of his voyage on the sea, and the salubrity of the climate, invigorated again with health, and enjoying the prospect of converting, by his culture, the moral wilderness around him into a garden of God. The Saviour however, inscrutable in his providence, designed that he should shortly move in a higher sphere than any earthly, and breathe a purer atmosphere than any contaminated by idolatry. On the 13th of August, 1817, after laboring at the station a year with increasing prospects of success, he experienced a return of his hemorrhage from which period he continued to decline till the day of his death. The serenity of his mind and his resignation to the divine will under this severe visitation, are amply attested by the brethren, and represented by them, in their journal, to be "a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always.*" Immediately after the attack, Mr. Warren was removed from Tillipally to Jaffuapataw, where he experienced the utmost attention, in the family of J. N. Mooyart, Esq. an obliging friend of the missionaries.—

From this place, he was removed, in October, to Columbo, a place less exposed to the rains of the season then approaching. Here he continued to languish till the spring of 1818, where, together with the Rev. Mr. Richards, his companion in the mission and now in sickness, he sailed for the Cape of Good-Hope. The former part of the voyage proved beneficial, but the latter part of it was disastrous. They were kept out of port fourteen days, after having made sight of land, by cold and adverse winds. The symptoms of his disease now wore a more decided aspect; and on the day after his arrival at Cape-Town, his case was submitted to a council of three physicians, who considered his recovery altogether hopeless. Here in the company of the Rev. Mr. Thorn, a missionary of deserved celebrity, this good man ended the days of his "sorrow and sighing." The last scene of his life, for no other of his conversations have reached us, is sketched by his friend, in the letter alluded to above, in this simple and touching manner.— "Aug. 11, 1818. This morning died the Rev. E. Warren, a missionary from Ceylon, aged 52. His last words were, 'Is this death?—is this death? Yes it is death—it is death. Come Lord Jesus, come quickly. To day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffua, to be faithful unto death.'"

Believers in Jesus, will you not be quickened in the service of a Master, who proves himself so faithful to his promises? Friend of missions, will you not be roused to greater activity, when you see so diligent a missionary called off from the field of his labors? Frail man, will you not esteem it worth the labor of a life, to prepare for a death so tranquil, so full of heaven?

Answers to Correspondents.

Z. O. A.; several communications from T. B.; EPSILON; T. H. D.; several communications from A. D. C.; T.; and other communications, without signatures, have been received.

W. S.; B. L.; will be inserted in the next number.

A. Z. will be inserted in some future number.

☞ We particularly request all our correspondents to adopt signatures.

* * No anonymous reviews will be inserted.

†† Correspondents are requested to forward without delay, communications for the work. The pledge which has been given to the public, must be redeemed.